Just for a Little While

If for the little while
That life has left to me, full many a mile
On land or sea, to east or west or north,
Across the world, I could at last go forth
If I might mount the heights of Greece

Rome,
Instead of climbing little hills at home;
If I might all the Alpine mountains view,
Instead of watching shadows on Mt. Blue.
Just for a little while!
My child, take what is given to day—
A little climbing for a little way.

If for a little while
I could be very rich; if pile on pile
Of gold or gems could be at last my own,
To take and keep, or to be let alone;
If I could have enough to give away
To every sufferer, bid the wanderer stay
And eat and drink his fill; if every eye
Looked up with gratitude as I passed by,
Just for a little while!
My child, take what is given to-day—
A little helping for a little way.

If for the little while That life has left to me Affection's smile

That life has lett to me Affection's smile could rest upon me; if my closing days could be, like starry evenings, all ablaze With blessedness; if lips I loved could say—"It is so good to be with you to-day," If all that heart can hold of happiness could be my own, unfathomed, measureless, Just for a little while!

My child, take what is given you to-day—A little loving for a little way.

—Boston Pilot.

FRIEND ON IMAGES.

SCRIPTURE REFERENCES.

CRANMER'S PRAYER BOOK.

(Quoted by Soames, iii, p.

(Ibid.)

the child." Ibid) For this the testi-

diabolus, non dominatu infantibue,

quid respondebunt Pelagiani, quod

Gardiner testified that with his own

eyes he had seen the images standing

them. (Dr. Heylin, Hist., Reform.,

and gives his reason for their use, viz.,

midst thereof."

mony of St. Austin is quoted :

sign of the cross.

occasion.

the mercy seat."

CORONTO.

— Wheat, white, 85 to 871c;
— Wheat, wheat, goose, 671 to
434c; rye, 534c; peas, 41t
534c; rye, 534c; peas, 41t
534c; oats, 21 to 50c; turkeys,
acks, per pair, 40 to 70c;
r, 30 to 40c; peese, per
r, 30 to 40c; peese, per
r, 30 to 40c; peese, per
pt, 30 to 51c; peese, peese, per
pt, 30 to 51c; peese, pee

cass, per lb., 63 to 7c.; vesl.; multon, per lb., 4 to 5c.; to 55 60.

MONTREAL.

28—The grain market was to day. A few small lots of store, was the only business ince were neglected. Rather experienced for flour, sales at \$4.50, and Manitoba wheat sing noted, while 2.000 sacks for export to Great Britain, were dull and unchanged lots, on track, was offering myers, and prices have all an Provisions were neglected to the sales of t

er pound; cheese, 1½ to 12c

-Hay, \$7.50 to \$8.50 per ton

st; baled, hay, \$7.00 to \$9.00

ts; straw, \$4.00 per ton

15 roits.—Potatoes, 15 to 20c

s. green, 15 to 25c per bush.;

pound,

-Beef, Michigan, \$5.00 to

Live weight, \$2.50 to \$3.50

go, \$5.00 to \$4.25; choice, \$4.50;

\$4.00 to \$4.25; choice, \$4.50;

c.wt.

-Dressed, \$7.00 to \$8 per cwt;

leach.

Der cwt.

leach, by per pound; alive, turkeys, 9 to 10e per pound; alive, turkeys, 9 to 10e per pound; pair, alive; ducks, 10e per se per pound; per pound; per pound; cair por be, for green; cair per be, for 2, 2,6 to 7c, per lb.; 20c each; lamb skins, 25 to 50 3c per lb. Live Stock Markets.

28. - Export Cattle-We had a ill that were here sold at from tle—Butchers' cattle were prac-ged in price, but trade was le cattle sold at prices varying occasionally for a few chice at loads of good average cattle to 2\(\frac{1}{2}\) c; and for a few loads as reported to have been paid, y in moderate request at from A few really good cows will

calves are wanted of the kind h from \*4 to \$6 each mbs—Sheep are worth from \$3 to ounds. I ambs are weaker at 0 lbs. Both sheep and lambs pply. Bucks fetch from 2 to 2]c

y and unchanged. "Singers r 10) lbs.; thick fat hogs (if 50 to \$3.60; sows, around \$3, and 9 lbs. All grades are wanted, gs.

EAST BUFFALO.

N Y., Jan. 25.—Cattle, 102 cars
ars on sale: market steady.
hoice veals, 86,75 to 87; Hogs.—24
30 cars on sale; market steady;
to 34,75; pigs. 89,75 to 83 80;
imiddlings. 350; roughs, 81,05
82,50 to 2,75. Sheep and lambs
ggb: 10 cars on sale; market
e lambs, 85,25; good. 84,90 to
east wethers, 84 to 84,25; good to
23,85.

fit to comprehend heavenly s not resigned himself to suffer Christ.—The Imitation. hast offended any one, humbly and God will readily forgive sitation. SOAP'S LATEST SCHEME.

soap's latest scheme.

For Bros., Ltd., proprietors of p. do rothing by haives. They the largest soap business in the by turning out a very superior their latest stroke in Canada is tis a Monthly Wrapper Competibility features of which are the 181,926,00 worth of bicycles and every month of the very Bros., the largest number of Sunlight. The total value of the prizes to be get the year 1897, is 91,500. Utilion will commence in January, earns' Bicycles and twenty-friew will be awarded to the successful 'that month residing in the disand West Ontario, the Province B. N. S., and P. E. I. antage in this Competition is that thilly, and, therefore, those who do or one month have many more during the very. Rules and fullers and for the real residence of the successful 'the month of the province B. N. S., and P. E. I. antage in this Competition is that thilly, and, therefore, those who do or one month have many more during the year. Rules and full success the province of the province by the province

### AX CANDLES.

on hand a large stock of Wax Candles, and also earine Candles, both made ting ends. Orders will be illed. Thos Coffey, CATHOLIC RECORD Office.

### ARM FOR SALE.

LF OF LOT 18, 4TH CONCESura, North Ontario, containing
acres, sifty cleared and in good
vation balance partly cleared and
is erected thereon a good frame
two story, dwelling 21x30 with
21 attached, good frame baru
good frame stabic 25x30. Soil sim,
only three minutes walk from
T. R., and one mile from large
rechin, containing, along with the
ess establishments, a fine large
dent priest, and a large Separate
uch endowed as to require but a
x. if any, for its support.
onvenient markets for all kinds of
e. Good r-ason for sale. Apply at
write to Box 5, Brechin, Out.

154.3

OFESSIONAL CARDS.

GH, 587 TALBOT ST., LONDON, pecialty, Nervous Diseases.

RUFF, NO. 185 QUEEN'S AVM. ive vision, impaired hearing, h and troublesome throats. Eyes ses adjusted. Hours, 12 to 4.

# Catholic Record.

stianus mihi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

VOLUME XIX.

LONDON, ONTARIO, SATURDAY, FEBRUARY 6, 1897.

law has been passed that images may he carried by the carried by t

Here is an exquisite religious poem—the kind which a Catholic rejoices to quote from a Protestant journal. Julia H. May contributes it to the Congregationalist:

but all communions.

LUTTER AND THE CROSS.

Luther defended the veneration of Luther defended the veneration of If for the little while
That life has left to me fair Fortune's smile
Could rest upon me; if my closing days
Could be like this October, all ablaze
With gold and scarlet; if I only might
Have hands both full of silvery delight,
And all that wealth can buy, or wealth refine,
Could be at my command at wish of mine,
Just for a little while!
My child, take what is given to-day—
A little money for a little way. crosses and images against Carlstadt and his associates, who had destroyed them in the churches of Wittenburg. (Epistle ad Gosp., Guttae.) In the title pages of Luther's volumes, pub-lished by Melancthon, Luther is represented on his knees before a crucifix. The Centuriators acknowledge that Tertullian testifies to the antiquity of If for the little while
That life has left to me the Muses' smile
Could rest upon me; if my closing days
Could be like this glad morning, all ablaze
With small tields and mountain tops of
thought,
My poems be in every language sought;
If all that noblest genius can combine
Could come together at some word of mine,
Just for a little wille!
My child, take what is given to day—
A little knowledge for a little way. the veneration of images and that the Christians in his time were called "worshippers of the cross" by pagans, from their constant use of the symbol.

Luther wrote: "And this practice was observed by many, to renew the memory of Christ's passion in the soul of the dying sinner by placing before his eyes a crucifix, that the sinner might thereby understand that all his confidence was to be placed in the death of Christ. Where these things have been preserved, there, most as-suredly, has the Church been preserved, and there have saintly men lived." (Luther lib. de Missa privata, tom. vi, ed Jenen., fol. 92.) Here the founder of the new rule of faith, explained in a striking manner the death-bed use of the cross, and commends the people who have preserved the use of the crucifix.

Luther had tolerated it as an aid to

devotion, and of which Cranmer indicated the moderate use, as constantly preaching to the eyes of the ignorant.

Mackintosh, vol. ii, p. 249.)
Thus it will seem that in the Church manuals of the reformers the sign of the cross was taught as a ceremony -Philip O'Neill in Baltimore Mirror.

### HOW TO TREAT A NON-CATHO LIC AUDIENCE.

REV. WALTER ELLIOT. This is a matter of practical pru dence, and therefore one to be studied WORDS TO A PROTESTANT in the light of examples. It is a question of manner and bearing towards men indifferent to you and your faith, or even hostile. How did our Saviour tiles, and the glory of thy people act towards the Samaritans, towards Israel. Exodus, xxv, 13. "The Lord spoke well meaning but incredulous Jews, unto Moses, saying: Thou shalt make towards kindly disposed gentiles? Totwo cherubims of gold, of beaten work wards men whom He knew to be hypothou shalt make them, on both sides of crites He was hard and was often ter Numbers, xxi, 8 9. "And the all others He was gentleness itself.

Lord said unto Moses: Make a brazen serpent, and set it for a sign. Every one that is bitten, when he looked upon serpent, and set it for a sign. Every one that is bitten, when he looked upon it, shall live. And Moses made a brazen serpent, and set it up for a sign, which, when they that were bitten, beheld, they were healed."

3 Kings, vi, 29. "And Solomon carved all the walls of the temple round about with carved figures of charubins etc."

his hearers shall know his Church's divine claim, and his manner of talking and his choice of terms ought to be full of kindness. Where is the room for holy anger against heresy that is not wilful? What is the use of denunciation in any case, if it is not likely to succeed? If I do not minimize my faith, may I not minimize my severity of manner?

cherubims etc."

Jos. vii, 6. "Joshus fell to the earth upon his face before the ark of the Lord until the eventide."

Speaking of terms, we lately met with the following in Lady Herbert's little book. St. Francis de Sales in the In the Book of Common Prayer, composed for Edward VI. by Cranmer, Ridley and other Bishops, "by aid of the Holy Ghost" (2 Edward vi, 1), the cross was held in honor.

with the following in Lady Herbert's little book, St. Francis de Sales in the Chablais: "His nephew, Charles Augustus de Sales, speaking of his uncle in the Chablais, says: 'He never alienated any one by harshor bitter words, saying that it was not our Lord's The sign of the cross was to be twice way; and that even in a human point made upon the elements and the bread and the chalice taken into the priests hands." (Soames, Vol. III, p. 376, 377) "In baptism a cross was to be made upon the child's forehead, head and breast." (Soames, Vol. III., polysless) (Soames, Vol "In confirmation the Bishop was to accost each person coming to that rite by his Christian name, make the sign of a cross upon his forehead and address the sign of a cross upon his forehead and address the sign of a cross upon his forehead and address the sign of a cross upon his forehead and address the sign of a cross upon his forehead and address the sign of th dress these words to him: "I sign then others with tons of vinegar. His favorite text was, if any one be a dislay my hand upon thee. In the name puter among you, let him know that of the Father and of the Son and of such is not our custom, neither that of (Soames, ibid) In the Church of God. In addressing the the matrimonial office, in blessing the couple the clergyman was to make the (Saomes, V l. III., he answered, that St. Augustine and Collier informs us that "The other Fathers made use of the same exsign of the cross is a very ancient pression in speaking to the heretics of their day; that the Protestants are our usage." Tertullian observes that "in his time it was a general brothers by baptism; and that these to whom he spoke were his fellow citizens

cross upon even the least remarkable likewise, and in that sense doubly his brethren. Some of our ablest exponents of the the devil was to be exorcised to leave Catholic faith to non Catholics have been Jesuits, and we remember that "Si such noble champions as Fathers Damen and Smarius used the term 'dearly beloved separated brethren,' Bishop and printed it in their published dis courses. Nay, the Pope, in writing to the Catholic Summer School, speaks of American non-Catholics as "our brethheld in estimation, and that Luther ren, separated from us in matters of

himself had purposely written a book against some men which had defaced. The fact is that men must be won by love. They admire, indeed, a frank and open statement of the Church's is vain, fleeting and unsatisfying. Thus we find the Anglican founder claims to supreme authority as teacher of the soul rule is in favor of images and ruler in Christ's stead. Let the missionary make sure of that claim being understood; and then he may and of his example survived to later must use his divine prerogative as perreigns. Dr. Heylin, in describing suader of men in all gentleness and laws. And these fill the heart with patience and love. Such is the lesson of our Saviour's methods, and that of midst the reof." all His missionary saints. And we souls beside the greatest earthly sor-Bishop Montague says: "The pic- notice that before our Saviour insisted rows the highest spiritual joys can be tures of Christ, of the Blessed Virgin, with the Samaritan woman that "sal- found interclasping one another. Sorvation is of the Jews," he first careand of the saints may be had in

peace. Because mine eyes have seen thy salvation. Which thou hast pre-

Forty days after the birth of Jesus, His blessed Mother, accompanied by Joseph, went up to the Temple for her

Himself to the rite of circumcision.

They complied with the requirements And after Calvary she suffered the of the law in order to leave us an example of obedience. And besides the mystery of her Motherhood and the di vinity of the Child were in this way to the everlasting God. Joseph carried the turtle doves as humble offerings. Never had God received such homage in heaven or on earth as when Mary presented her Child in the Temple. It was an infinite offering and the little Christ gave to His Father in that

hour infinite homage.

Into the Temple, by the inspiration of the Holy Spirit, came the aged Simeon, a just man and devout, "who had been waiting for the consolation of Israel." For it had been revealed to him that before death he would see with his own eyes the Lord's Christ. Mary he had known in the days of her childhood. He had been present at her presentation. A great joy filled his aged heart. He took the child in his trembling arms, and blest God. And then his voice arose in song Now thou dost dismiss thy servant, O Lord, according to thy word in peace. Because my eyes have seen thy salvation, which thou hast pre-pared before the face of all peoples:

Simeon blessed them, and said to Mary the Mother: "Behold this child is set up for the ruin and resurrection of many in Israel and for a sign that shall be contradicted; and thy own soul a sword shall pierce that out of many hearts thoughts may be re-vealed." Simeon read in prophetic vision the whole future history of the child and he tells it to the Mother; for she is to be involved in it-to be part and portion of it. Anna the prophetess, also entered the Temple and gave thanks to the Lord. There were listeners in the Temple-but they did not understand Simeon's song and pro-phecy and Anna's blessing. The wondrous beauty of the young mother, the resemblance between her face and that of the Child a nestling in her arms, the gentleness of Joseph ;-all this attracted their attention; but How often we are face to face with the supernatural and it passes us by unheeded! Are we not surrounded by mysteries, sacraments, facts above nature filling all hours, and somehow we seem blind to their presence! Are we not dwelling in the awful every-whereness of God from first to last of life

half the while heedless of the mystery ! So they in the Temple- the lookerson in the day of Mary's purification and Christ's presentation stood in the shadow of the supernatural; but they went their ways merely passing won dering remarks upon Mary and Joseph and the Child.

And Mary went her way - the sharp point of the sword of sorrow entering her heart; but as day follows day it will sink in deeper until her soul shall be transfixed with sorrow.

The Mother of the Victim must also be a victim. "The Man of Sorrow" must have a mother of sorrow. Few the joys of their lives-but countless and intense the pangs.

She saw, in spirit, every footstep of

Christ until the nailing of the feet on

No wonder that the sorrowful hasten to the Mother of sorrows! She can compassionate sorrow's every pang because she suffered them all. And where the Mother of sorrow is

with her will be found the Man of Sorrows - Mother and child together. the days of her life. The world worships joy-goes forth

And yet after all that earth joy ghost of grief haunts the footsteps of

Only spiritual joys can satisfy the soul-joys that spring from prayers,

Rev. Father Ryan in "A Crown for Our multiplying; until she reached heights a plausible excuse. He will to no other organize accessible and the mission." of course—he "Now dost thou dismiss thy servant, though finite manifested, more than all well help it—he is carried along by O Lord, according to thy word, in other beings combined, the awful sanctity of God Himself.
As towards all other creatures her

pared before the face of all peoples.
A light to the revelation of the Gentiles, and the glory of thy people Israel." (Luke, ii.)

Forty days after the birth of Jesus, vine image is perfectly mirrored. Omnipotence cannot create a more perpurification and His presentation.

Sinless as Mary was there was no real need for her compliance with the ceremony of purification, as there had been no need of our Lord's subjecting

of suspense and fear and expectation. Her martyrdom on Calvary is only sur-

Sweet is the spiritual fragrance remain unrevealed. Mary, the Child of the Temple, re-enters its gates a mingling of obedience to the law—of Virgin-Mother bearing in her arms joy in presenting such a Child, God's

own equal, to God himself and of sor-row for His foretold sufferings.

On the second day of February, Holy Church who is also a virginmother, keeps the feast of Mary's purification. But all the days of all the years our beautiful Church holds festivals of Purification. The Bride of the Lamb forever, her mission is to purify the world of error and sin. The gates of her temples are ever open that those who may need to be purified may enter and be cleansed. The ceremony of purification never ceases. At the baptismal font-from the pulpit, in the confessional, on the altar the purifying power is always active.

purified come in imitation of Mary, who, though not in need of it, went up to the Temple in obedience to the law. And then to each of us the Savious with the gentleness of a child and the mercy of a God will be presented. Once she presented Him to the Father -but now her love is to present Him to sinners in the hours of their purifi-

ASPIRATION.

"We have received thy mercy, ( God, in the midst of thy temple: according to thy name, O God, so also is thy praise, unto the ends of the earth right hand is full of justice. (Psalm, xlvii.)

PRAYER.

"Great is the Lord, and exceeding ly to be praised: in the city of our God, in his holy mountain." (Ibid. Almighty everliving God, we humbly beseech thy Majesty, that as thine only-begotten Son was this day presented in the temple in the substance purified hearts, be presented unto thee.

### GOOD CATHOLICS AND BAD CATHOLICS.

It is very sad to have to make such a distinction, but, unfortunately, facts compel us. Catholics ought all to be good Catholics. They ought to be exemplary in every department and in every relation of life. Good Catholics are good husbands and fathers, good citizens and neighbors, exemplary business and professional men. It ought to be so with all Catholics. It should be enough on inquir ing into the character of a man to say of course, he is a good, honest, reli able man-he is a Catholic.

Indeed, worldlings somehow seem to expect it, and when they meet with a nominal Catholic in any department of life who is not up to the mark, who is defective in his moral character, they are disappointed. They may not be able to give an intelligent reason for it, but they have the impression that a member of the Catholic Church ought to be superior to all others. And they are right. The true Christian is the highest style of man, and

the true Catholic is the true Christian. The distinguishing characteristic of the good Catholic is that he is strictly conscientious and always acts from and it pervades all his actions. It controls his conduct in every relation of life. He makes no show about it. he is not on exhibition, he is modest Seven great mysteries of sorrow divide and retiring, but in all matters of principle he is as firm as the everlasting-You always know where to find to meet it, welcomes it—walks in its light;—but flies, or tries to fly, from He is, of course, faithful in all his Christian duties, and is always ready for every good word and work. He commands, without seeking it, the universal respect of his fellow-citizens

without regard to faith or profession. The poor Catholic is a very different He is not much troubled with person. of milk-and-water, half-and-half sort nouses and placed in churches; and respect and honor may be given them." (In Epitom.)

Within a few years in England a lully won his way into ner belief. In elements in the nouness of the Biessed virgin. Remember that from the month of her death, her lements in the nouness of the Biessed virgin. Remember that from the month of her immaculate conception on up until the moment of her death, her ledges not abandon his religion entry.

graces and merits were constantly a away when he can find anything like the prevailing enthusiasm. But, alas, when the mission is ended he falls back into the old ruts of tepidity and lax devotion. The world has a strong hold on his affections. He seems to be striving continually to belie the Apostle when he says "you cannot serve God and mammon." He is not respected by Protestants, and his own brethren pity him for his weak, pusill-

animous and truckling disposition. We hardly need describe the bad Catholic. Everybody knows him, and clubs, thrown into prison and finally his brethren are by no means proud of him. He was born of Catholic parents: was baptized a Catholic, and he still wears the name of a Catholic, though, day-the 3rd of February-it is a cus unfortunately, it is only in name. He is ready enough to use the name when he can do so to his worldly advantage, especially if he is a politician—he is always glad to have the "Catholic vote." He has made money, perhaps, The ceremony is performed by the and become purse proud. Or he is a priest holding crosswise two burning professional man and has got up in the candles, touching the neck of the world and is ambitious of social distinction. Catholic societies-even the best -is not good enough for him. As he imagines that his religion is an obstacle to the attainment of his wishes he ignores his religion and sells his birthright for a mess of pottage.

Perhaps he is a poor man, or comparatively poor, and as pride is by no means confined to the rich he has "got his back up" about something that he does not like in the Church. He has taken offense at something the priest has said or done, or he imagines that some of his brethren have insulted him; or they do not appreciate his im-Blessed are they who needing to be portance and give him the leading purified come in imitation of Mary, positions to which he is entitled, so he gives the Church a wide berth. He bites off his nose to spite his face.' To get even with his brethren and the priest he consents to live in mortal sin and risk the salvation of his soul. Poor, deluded soul! he imagines that he is punishing his enemies, when he is, in fact, his own greatest enemy.

But let the poor craven soul be attacked with mortal sickness. Let him be suddenly overtaken with an accident-such men are very apt to meet with accidents-then he cries for the priest. He must not die unshriven. True, he has no right to the services of the priest, whom he has so long despised and avoided, nor the blessing of the Church, which he has persistently ignored and neglected. But oh! he must have the priest; he must have all the last sacraments and blessings of the Church, just as if he had always

been a faithful member.

Luckily for him the Church is a tender mother. Luckily for him the priest is the representative of the diof our flesh; so we also may, with vine passion—the servant of a longsuffering and forgiving Saviour. He may not have much evidence of the sincere repentance of the dying man, but he gives him the benefit of the doubt. He tries to awaken in his slumbering soul sentiments of true though they were almost touching the Mystery of Mysteries they knew it not.

With a Word About the Middle Class. Slumbering soul sentiments of true compunction, and hedismisses him with the most possibly computed to a desperate hope that he may possibly be saved by the infinite mercy of a long suffering and compassionate Saviour.

Oh, it is so much better in every way to be a good Catholic-better in life, better in death and better for all eternity.-Sacred Heart Review.

### ST. BLASE.

Holy Church honors on the 3rd of this month one of her noble champions in the person of St. Blase, who suffered death for the faith of Christ, thus be coming a martyr. He was Bishop of Sebaste, in Armenia. In his time the Christians suffered many persecutions, from which the holy Bishop did not That his life might be saved escape. That his life might be saved to his flock the saint withdrew to a grotto in Mount Azeus. Here he spent his time in penance and prayer and preparing his soul for the great crown of martyrdom. Whilst there the animals of the forest became his friends They allowed him to caress them and followed him about wherever he went. One day a hunter accidently came upon the saint in the midst of these animals. The hunter reported him to principle. His faith is a living faith the Governor, who sent officers to ap-and it pervades all his actions. It prehend the man of God. The saint ordially met them at the door of his cave and said : for now I see that God has not forgot ten me." When the soldiers took him ten me. away the animals followed. The soldiers became terrified, but St. Blase reassured them and said: "Be not ent gang whose creed is hatred of the afraid, they will do you no harm," and Catholic Church, and who never then he ordered them to go back. They obeyed him and looked sadly after him until he was out of sight. While on his way to prison many of the people came to the roadside to bid truth and shun it when it is a matter him farewell and ask his last blessing. Among them was a poor woman who onscientious scruples. He is a kind carried a child in her arms. A fish tion of the lies of these foul slanders shone had stuck in the child's threat, But for fair-minded non-Catholics, who Like the Laodiceans men- and the poor mother was inconsolable, tioned in the Apocalypse, he is neither cold nor hot, but lukewarm. He has not always the courage of his convicion of the cour row was to be one of the most powerful tions—he lacks backbone. He is too saint knelt down, prayed, blessed the Union and Times. realy to compromise and even conceal child with the sign of the cross, and it

NO. 955.

The Purification.

O Virgin Mother! spotless, undefiled, Most pure, most holy! May we follow thee, In thine obedience, thy humility, Who ne'er by sin or evil was beguiled. As thou didst offer for the sinless Child The gifts commanded, even so may we Now in remembrance of thy purity, Give all we have to thee, oh Mother mild.

Lo! as thou camest to the temple gate
Unknown, unhonored, so we fain would
tread
In thy blest tootprints: partners of thy fate,
Thy tears, thy glory:—so where thou hast
led,
We too may walk:—Oh Queen Immaculate!
So may we come to thee when lite is sped.
—The Sodalist.

Refusing to do so, he was beaten with beheaden. The Church venerates this saint as having special power over diseases of the throat. On his feast tom in many places for the priests to bless the throats of the people, and to ask God to cure them if they have any faithful and saying the following prayer: "Through the intercession of the holy Bishop and martyr, St. Blase, may the Lord preserve you from every disease of the throat, in the name of the Father, and of the Son, and of the Holy Ghost. Amen. -The Sodalist.

### ANOTHER "EX-NUN" FAKE EX-PLODED.

A striking example of the fraudulence of the "ex-nun" business is shown in this clipping from the Annapolis, Md., Evening Capital of Jan.

Having published in the Capital Thursday afternoon the fact that Mrs. Mary M. White, nee Windsor, who was said to be in a dying condition at the home of her brother, on West street extended, had made a confession of her conduct toward the Catholic Church as an escaped nun, before a priest and a notary public, the following official statement has been furnished us this

morning for publication:
Mrs. Mary M. Windsor White, in the presence of Rev. Thomas C. Han-ley, Rev. John L. Cook and of Dr. Richard H. Green, her attending physician, on the afternoon of Jan. 22 1897, requested the publication in the Evening Capital of the following statement, made by her on Jan. 1897, before Mr. John R. Magruder, notary public:

Annapolis, Md., Jan. 21, 1897-"Having before my eyes the judgment of a just God and the terrible scandal I have so long given to this community as well as the disgrace my life and conduct have brought upon the Catholic Church, I wish, as far as it lies in my power, to atone for the insult I have offered to Almighty God and to repair the scandal I have given this community by my ungrounded and false assertions publicly made.

Therefore, I take this means publicto retract the same and all and every false statement I have made re garding those in Holy Orders and the religious persons in said Catholic Church, and to declare my sorrow and detestation of the sinful life I have led, and humbly beg pardon of each and every one whom my crimes and wicked life have injured, grieved and scandalized. And, moreover, if it pleases Almighty God to spare my life, now promise to amend and to do meet penance and satisfaction for my sins, and may God have mercy on my

soul. Mary M. Windsor White. Witness: John R. Magruder. State of Maryland, A. A. Co., sct.

I hereby certify that on the 21st day of January, 1897, before me, a notary public of the State of Maryland in and for Anne Arundel county, personally appeared Mary M. Windsor White, a person well known to me, and acknow edged the above statement to be her free and voluntary act, and also made oath in due form of law that the matters and facts set forth in said statement are true. Witness my hand and Notarial Seal. John R. Magruder

Notary Public

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Woe to the rich who have their consolation here (St. Luke vi., 24) for when the poor shall go into the kingdom of God, they shall stand lamenting without.—The Imitation.

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### A WOMAN OF FORTUNE

BY CHRISTIAN REID, Author of "Armine," "Philip's Restitu-tion," "The Child of Mary," "Heart of Steel," "The Land of the Sun," etc., etc., etc.

### CHAPTER X.

EVERY DOOR IS BARRED WITH GOLD, Villemur, the chateau of the Comte de Vérac, was indeed a find old place - half feudal castle, half of the Renaissance, set in the midst of an extensive park, and, from its wide terdominating the country for miles around. Its lords has once been seigneurs of a vast territory; but with the lapse of time their power had been curtailed, their fortune diminished heir lands lost, until now the domain appertaining to the chateau was com paratively small, and much encum pered from the extravagance of the last possessor. As much as possible, the place had been put in order for the reception of the guests whom the young Comte was bringing; but a little hurried work could not efface the neglect of years. Grounds and gardens were over-grown, fountains and tatues were broken; while the castle itself, with its splendid rooms, its ourts, quadrangles, halls and galler ies, was hardly more than a noble shell waiting for the touch of wealth to ransform it into magnificence.

Yet it interested Cecil far more than If the change which the Vicomtesse so much desired had taken place. A few cooms were fitted up with the luxuries of modern comfort, but the remainder were filled with antique furniture, the styles of which ran back through centuries. The chateau was one of the few which had escaped pillage in the turies. Revolution, and was therefore most interesting to the antiquarian as well as to the artist.

"Do you not see what a place it could be made?" said the Vicomtesse, as they wandered through great suites of aparments. "Restored, it would be one of the most magnificant places in France. But it would take an im mense fortune to restore it. Mine is not large enough. When I am done with it, it will give Armand a good income; but I can never restore Ville-

mur. " Perhaps Madamoiselle de Miré ourt-" began Cecil.

But Madame de Vérac shook her "Mademoiselle de Mirécourt's head. fortune is modest," she said. rank and alliance that are to be gained there. But sometimes I think' she paused a moment, looked around the magnificent salon in which they tood, walked to the window, glanced wistfully over the wide stretch on the park, and then concluded, thought - "sometimes I think that i might be better for Armand to marry an heiress. Others have thought so always, but I-I only think so when I look at Villemur. To restore this place, to make it all that it ought to To restore this be, and in making it that to make it also a stronghold for the Church and the King-that would be worth a sacri-When a man seeks wealth he must descend in rank ; but, after all, there are some heiresses who would made worthy chatelaines even of Vil-

Probably she was thinking of herself as she glanced toward a tall mirror, which gave back her graceful reflection. But Cecil could scarcely retrain a smile as she caught a glimpse in the same mirror of her own beauty, and knew how well she was able not only to restore Villemur but to bear herself worthily as its chatelaine. For the first time it flashed through her mind that here might be the use which she was seeking for her wealth - not the [mere vulgar use of repairing a ruined fortune, but the better one of restoring a great name and a great nouse; of making Villemuritself all that Madame de Vérac dreamed; and, more than that, to plant in it afresh the house of De Vérac, and transform its head from an insignificant adherent of a great cause to one of its leaders. All this passed before her like a vivid She seemed to catch a view of ssibilities as noble and far-reaching as the vista of stately rooms stretching before her. She had but to put forth her hand to make these possibilities realities. It was a dazzling thought

The light of it was still in her eyes when presently the young Comte came o beg them to go out into the gardens. 'I have some beautiful views to show ou," he said. "Little else, I fear. The views were beautiful indeed,

but so were the gardens to Cecil, overgrown and neglected though they were. What noble possibilities were here as in the chateau! The terraces with their flights of marble steps, the long, green alleys, the picturesque pond filled with venerable carp, the great wooded stretches of the park nchanted her, all were full not only of actual beauty, but of romantic suggestions, of the poetry and splendor of the old life which passed away forever under the bloody wheel of the Revolution. She felt as if she were in a dream of past and future mingled. The stately figure of the anciene re gime seemed to fill the wide spaces and mingling with them, as it were, was her own, adopting this life as her own, making this place her home, beautifying, restoring, pouring a stream of wealth into it which would

make its capabilities realities. "You have more than a beautiful place," she said to the Comte, when they were walking a little apart. is a poem, and speaks of a great posi-tion and a great influence. The seig tion and a great influence. neur of Villemur is, I perceive, a much

greater person than I had imagined. He smiled in answer to her smile as she uttered the last words, but said, a little sadly: "You mean that the

person. That is true. But, unfortunately, what he should be is very different from what he is. The great ness of Villemur is a tradition of the past, and the influence of its lord is too limited in scope to be recognized in these days.

She made a slight motion of her hand over the wide and beautiful scene which lay before them-the smiling, fertile, verdent country, with the red roofs of its farmhouses scattered here and there, and the village of Villemur

lying at its feet. Your influence must surely be

recognized here," she said. "Oh! here-yes, of course, after a manner it still exists here," he replied.
"But I have never cared for this, and from the long absence of both my father and myself it has greatly diminished.

'But it could be restored," she said, "From the position thoughtfully. "From the position which God has given you, you are naturally the leader of these people their leader in thought as well as in action. It seems to me that you might do much good, great good, here. Have I not heard you deplore the aliention of feeling between classes in France, and the spathy of the people, especially in rural districts, toward the most vital political questions? Do you not bullers that this could be in the control of the ot believe that this could be in a great neasure changed if men like yoursel strove to win their confidence and re gard, to instruct and direct them - in one word, to use nobly for noble ends the position and influence which are

vours She looked at him with a glance which seemed to see the noble ends o which she spoke-a glance so radiant with the glow of high thoughts that i might have fired a more sluggish nature than that of the Comte de Vérac He responded with quick enthusiasm

"Yes, all that is possible. You are right in thinking it. Much, very much, could be done here. But many things are needed in order to do ithings which I do not possess "You possess the essential things,"

"and the others might be she said, added

He shrugged his shoulders lightly They might be-yes," he answered but it is not likely that they will

Cecil did not reply, and they walked on in silence for some moments. She felt like one who held in her hand the key to great possibilities, and she was tempted as she had never been empted before-not by the splendid osition which she might command, ut by the opportunities for action and or good which seemed opening before She turned suddenly a quick penetrating gaze on the young man. "Tell me," she said, "what is the first, the most important thing which

you need to enable you to do these hings? He smiled. "Do not be disgusted," he replied, "if I say that the first, the most important thing is money — a great deal of money. One cannot be very important personage without

"Surely here, in the home of your ace, your importance should not de pend upon money

"A poor man cannot live at Ville he said. "Or if he did, ould have little influence. mur," he You know the word well enough, presume, to know that. And I am comparatively speaking, a poor man -he looked at her wit I were not a glow in his eyes which was unmis-akable—"there are things at which I would aim more important to me than those of which we have spoken.

"It does not appear to me that any thing could be more important than those," she answered. "If you do not feel that, you would never be likely to eccomplish them.

A man might accomplish anything who had you for an inspirer," he said quickly. "You seem made for great things—not for small ones at all."

I confess that I like great things better than small ones," she answered; 'but life is so ordered that one has much more to do with small than great And I suppose that true wisdom and sometimes true heroism consist in regarding the small ones as if they

were great ones.

She spoke more to herself than to and it marked a great difference in Cecil, from what had formerly been her opinion, that such an idea had occurred to her, and that she recognized its force. The whole bent of her nature was so strongly toward great things, that it was difficult for her to realize the greatness that often lies in small things, when those small things are lifted to nobleness by the purpose that underlies or the sacrifice that

hallows them. At this point, somewhat to her relief, they were joined by the rest of the party, and presently, when they assembled on the great terrace in front of the chateau, she was glad that Craven came up to her. Even if he had not been Bernard's friend she would have liked him, and all the better that his liking for herself was evidently of so calm an order; but, being a link with the home and the friends she had left, he was specially agreeable to her. Just now, as she looked at his keen, thoughtful face, a recollection of their first, partly jesting words together occurred to her. you need a counsellor," he had said, remember that you may command And a wild impulse seized her to take him at his word-to ask his advice, or at least to draw upon his you fear?' knowledge of the people and things around her. She did not positively say to herself that under certain cir-

at the moment occur to her that it wa not so much the man himself who attracted her as the circumstances of his life and position. She had long ago made a covenant with herself that she would devote her fortune to some great end, to furthering some worthy cause ; was it the romantic charm of Villemur which tempted her to think that the end and the cause might be found here? She was asking herself this question when Craven spoke.

"I am sure you agree with me, Miss Lorimer, that our friend De Vérac is a lucky man to possess this noble old place. To have it might reconcile one to the danger of being beheaded some day simply for the crime of its pro prietorship.

Cecil smiled. "I hope M. de Vérac's head is in no danger," she anwered; "but certainly it is a noble place, and ought to represent a great deal of power and influence.

"Perhaps so," said Craven doubt-lly; "but in France at present a fully : man is handicapped by a great name and an aristocratic position-that is, politically. An adventurer like Gambetta, or an obscure soldier like Boulanger, is the man who becomes leader

of sentiment and opinion. But might not that be changed if, among the men of old name and hered itary rank, some one would arise with

the capabilities of a leader?"
"If he were a man of genius of course he could do much; but, as have already remarked, his rank handicap him-unless he fol would lowed the role of Rochefort, And I suppose you are hardly thinking of

"Hardly. And yet I am surefeel positive-that such rank and position as are here might be used for great good-might give their possesso a great power to lead and influence men to the best ends, rather than, like

Rochefort, to the worst."
"It might be," he assented; "but the man who could do this must have powers which I fear the Comte de Vérac, charming as he is, does not own. And, besides these powers, he must have an impersonal end in view He must either be a philanthropist or an ardent partisan. M. de Vérac is

"He is ambitious to serve the party

o which he belongs. "Yes, within due bounds. But the enthusiasm which leads men to self acrifice is not in him, and without that no man will ever serve a caus Then, catching a sudden, startled look, as it were, in Cecil's eyes, he added: "Do not think that mean to depreciate him. He has a good deal of generous ardor, I am but he naturally thinks first of himself and his own ambitions. There

are few men who do not. "Few-yes. But there must be some, else great things would not be

He shrugged his shoulders lightly "Are many great things done? I think not. But do not let me spoil your faith in any one, least of all in our pleasant young host. If I were se unfortunate as to do that, he would never forgive me; for there is no one whose good opinion he values more

She smiled a little sceptically.

Are you sure of that?" she asked. I am not, by any means. And then she turned away

### CHAPTER XI

"IF SHE WERE AN HEIRESS! The Vicomtesse was the next person who took Craven into her confidence. A day or two had elapsed since the ar rival of the party at Villemur, and the devotion of the young host to his fair American guest could no longer escape notice. His passion had indeed passed beyond his own control, and, fanned by the close association with its object, was rapidly approaching the point when declaration became unnecessary The Vicomtesse, who up to this time had viewed his fancy complacently enough, began now to take alarm, and the first result of this was her summoning Craven to a private interview.

"You have a great deal of tact, she began, "and I want your advice in a matter which is beginning to dis quiet me

He smiled. "A little judicious flat tery sometimes does wonders in developing tact as well as other qualities," he remarked. "Mine is at your service. What is it that disquiets you?

"I am sorry to say that it is the fear that Armand is acting very foolishly with regard to Cecil. Have you observed his manner toward her?"

be totally deficient in observation if I had not perceived that he is very much n love with Miss Lorimer, "he replied. "But you know your world—you know that he is not likely to allow a sentiment of the kind to interfere with the serious objects of his life.

"If I were sure of that I should not be disquieted at all," said the Vicomtesse frankly; "and for a time I was sure. But since we have been here I have changed my mind, and I think-I fear—that he is ready for any folly. What steps to take I do not know. Remonstrance from me would be use less if his infatuation is serious. I have thought that perhaps you might sound his intentions. He speaks to you very freely, does he not?"

"He has done so. I could sound his intentions very easily, I think. But low if they should prove to be what

"In that case I should leave no means untried to change them. I could never forgive myself if I were the cause of his ruining his life by cumstances she would marry the Comte such a mesalliance. de Vérac, but she was conscious of a "Do you really think it would be a leaning, an attraction, which might

seigneur of Villemur shou'd be a great | result in such a decision. It did not | mesalliance?" he asked, regarding

her curiously. "It seems to me that Miss Lorimer would be a fit bride for a prince.

The Vicomtesse shrugged her shoulders impatiently. "Miss Lorimer in the abstract is very well," she an-swered. "With training she could "Miss Lorimer in fill any position. But Armand needs to look for much beside beauty and good manners. You know that. "If she were an heiress would you

object?"
"What is the good of such a suppos She is not an heiress. ition?

"I suppose not," said Craven, slow-"but if she were-say that she had one of the great American fortunes-do you not think she would make a good Comtesse de Vérac then? "Even then I should prefer to see

Armand marry in his own rank. But a great fortune could do so much for him and for Villemur that I should be reconciled if it were united with a person as irreproachable as Cecil. why dwell on such an idea? I repeat that she is no heiress.

"Well, I will sound De Vérac, and let you know the result," said Craven.
"Meanwhile do not let the matter annoy you. I have a firm belief that nothing which you fear will come to

With these words he went away miling to himself; for he had a very well-defined idea of what would come o pass. After Cecil had tested the disinterestedness of De Vérac's affection, she would reward him with her fortune and herself in approved ro mantic style, he had no doubt. He was a shrewd observer, and her manner of late had made him sure of this. Some little time elapsed before he some little time capera had an opportunity to approach De Vérac on the subject. But when he did so, he found the young man not at

all inclined to evade him; indeed it eemed a great relief to him to speak frankly. 'Yes," he said, "I confess that I find Miss Lorimer so charming that if I were differently situated I should not hesitate to offer myself to her. But"he flung out his hands with a dramatic gesture-"under the circumstances

what can I do?" "Well," said Craven, coolly, "if by the circumstances you mean that you cannot marry her, I should say that ou could at least refrain from making our admiration so manifest.

"But why should I refrain from manifesting what I feel with the utmost intensity? I have never seen any woman whom I admire so muchwhom I could so readily adore. She is adorable, Mademoiselle Cecil-so noble, so high-minded, so above all coque

"She is a very fine type, though a little spoiled," said Craven. "But what has that to do with the fact that a man who does not mean to marry woman has no right to let her see that he 'adores' her

"I have not shown her that," said

the young Comte. "Yes, you have shown that, not only to her, but to every one else. And the question now arises, what are

you going to do?"
"To do!" The young man stared. "What is there for me to do? Ma foi you know well how I am placed. have a fortune to retrieve, a future t make, a position to maintain. All of these things, which are absolute duties, render it impossible for me to follow the dictates of my heart.

'Then you should keep the dictates your heart more under control,'
id Craven, dryly. "I am to under said Craven, dryly. stand that you have no intention whatever of offering yourself to Miss Lori-

"How can I have such an intention?" asked De Vérac, in a tone of despair. "You know that with us marriage is not a matter of sentiment. I have to think of others beside myself of the family I represent. yet," he continued, turning suddenly and beginning to walk up and down the floor, "I confess that I am greatly tempted. I have never been so tempted. I have never been so charmed by any woman. If she had anything suitable in the way of fortune, all might be arranged. Tell me, my friend, do you know with any posiiveness what dot she has?"

"I know nothing whatever concern ing her fortune," answered Craven, with perfect truthfulness. "But if you wish, I will inquire.'

Who else could be so well informed? "Impossible. She would misunder

seem to your people mercenary-do I not know that "I think that I can obtain the in formation you ask without betraying your interest in the subject. And it

is well that the matter should be ended, one way or another."
"Yes, it must be ended," said the other, gloomily. "Find out if you can, then, what fortune Miss Lorimer has; and if it is any amount which would justify me in offering myself to

her, no one will ever be more grateful to you than I." It was not a desire to win the grati tude of the Comte de Vérac, however, which made Craven feel that it was not an unpleasant task to sound Cecil Lori mer's intentions. His own curiosity and interest were very much aroused, and the opportunity to learn what she really meant to do was too tempting to be resisted. Watching, then, an portunity to speak to her in private,

toward the village; and, hastening out, he overtook her. "Will you pardon me for running you down?" he said rather breathlessly as he came up to her. "The tempta

he saw her from his window one morn

ing early, walking alone down the

great avenue of chestnuts which led

tion was beyond my power to resist. saw you from my window, and, supposing that you were drawn out by beauty of the morning for a walk, have

ventured to join you."

She hesitated for a moment in a manner which led him to imagine that he might have made a mistake, but the next instant smiled with her usual frankness

"The beauty of the morning did draw me out," she said; "but not merely for a walk. I am going to the village for a purpose. You can come with me if you like, but I doubt if you will care to do so when you hear where

I am going."
"Try me," he answered, smiling, yet curious to know where she could

She colored a little as she said : am going down to the village church. I have a fancy to see it. I liked M. le Cure so much when he was at the chat eau the other evening. And, then, I fell into the habit of going to the churches in Paris."

"Oh!" said Craven. It was a very expressive sound, and signified many things-among the rest that, in the speaker's opinion, Miss Lorimer was already fitting herself for the part of Comtesse de Vérac. What else could this attraction toward Catholic churches mean? But he did not betray these sentiments; he only said that he would be very happy to pay a visit to the village church, and added that he too had been pleased with the Cure TO BE CONTINUED.

### MATRIMONY.

Matrimony was originally instituted by Almighty God as a neutral contrac between our first parents in the garden of Eden. This institution was con-firmed by our Lord in the New Testament, and He was pleased to honor it with His presence, and with His first miracle, to show that the state of matrimony is holy in itself, honorable in all respects, and has God Himself for its Author; nay, our Lord not only ratified and honored matrimony in this manner, but also elevated it to the dignity of one of the seven sacraments, and as such it has always been acknowledged in the Catholic Church. Hence it follows that Christians, who are inclined to receive this great sac rament worthily, should proceed with the most mature deliberation and ap proach it with proper dispositions They should invite Jesus and their wedding, that to their wedding, should implore them to is they guide and direct their steps and make known to them the way wherein they are to walk. Their eternal, as well as their temporal, happiness de pends on the measures they adopt in the beginning of their career, and on a faithful compliance with the obligations which they contract, for which reason it is a matter of great importance for them to be well instructed in the rules that religion prescribes to be observed, both before and after con-

tracting matrimony.

The chief and principal end of Christian marriages is to supply the Church on earth with good members and to people the kingdom of Heaven hereafter with saints. As Saint Augus tine observes the intention of the faith ful in marrying should be to give children to the Church and servants to dod who may love and serve Him in this world and complete the number of His elect in Heaven. The surest way to draw down the blessing of Heaven upon the contracting parties is to obedient to the laws of God and Hi Church, and to be free from all imped ments which either annul the marriage, or render it unlawful.

The duties of the married pair are many and great, but their reward will also be great and glorious in Heaven, if they continue faithfully to fulfill them to the end of their lives. The principal view which they ought to have in regard to one another is to contribute all in their power to render each other happy both in this life and in the life to come. When God has been pleased to bless the parties with children it is an indispensable obligation to give them a Catholic education and to use their best endeavors to preserve them in the state of their baptismal sanctity. Saint Paul tells us that parents whose words and actions are continual lessons of impiety to their unhappy children, are worse than infidels and St. John Chry sostom calls them murderers of their children's souls, whose ruin and destruction will be laid at their doors, and whose blood will be demanded at their hands, as the Scripture phrase stand. Our French ideas and customs puts it, when they shall be summoned on the last day to give an account of their stewardship.—Catholic Review.

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THEIR ST

FEBRUA

Two little child Their mothers The children's E'en to an hou A fair, sweet g eyes That seemed t The gift of hea Six Summers And dreamed

Her voice w spoke Her words we So like an alta Its silvery sou Of kneeling d

They played And "hide an They played t day: And tired at l And gave to l And he went The whitest i "I give you ! What is the ! As radiant as Swept bright Seemed infin

snow, (And it is no Melts soon a Will bloom away.'

She sighed a ways Of that fair g She leaned h and ere she Does white

Live longer At such stra With murm Those child With nothi They knew Unconsciou The boy—name (And he—h

No matter v Upon his so Were stran pass Rippling v hour Would com Fall from h Upon his fa With ever-A golden s

Ten years met Not often i In years, a Of human There was

Like Guar

One night

As pure as

They met

wor

Their eyes tear Fell down They were To tear th Or seeme Evoked fr And in th

> "We part This is ou And here Not my v Raptures Gladness Around

Eternity

The hur (No hun Or ever You sig So let of And let And pra And Go

"Your t Let Goo And let And let Tis ha Perhan

And ;

THEIR STORY RUNNETH THUS.

BY FATHER RYAN.

Two little children played among the flowers,

eyes
That seemed to listen just as if they held
The gift of hearing with the power of sight.
Six Summers slept upon her low white brow,
And dreamed amid the roses of her cheeks.
Her voice was sweetly low; and when she

spoke Her words were music ; and her laughter rang

So like an altar-bell that, had you heard Its silvery sound a-ringing, you would think Of kneeling down and worshipping the pure.

day: And tired at last she plucked a crimson rose

And gave to him, her playmate, cousin-kin; And he went thro' the garden till he found

And he went into the gladed-set here,
The whitest rose of all the roses there,
And placed it in her long, brown, waving hair,
"I give you red—and you—you give me white:
What is the meaning?" said she, while a smile,
As radiant as the light of angel's wings,
Smoot bright agross her face; the while her eves

As radiant as the light of angers wings, Swept bright across her face; the while her eyes Seemed infinite purities half asleep In sweetest pearls—and he did make reply, "Sweet Ethel! white dies first—you know, the

Melts soon away—but roses red as mine
Will bloom when all the snow hath passed

She sighed a little sigh, then laughed again, And hand in hand they walked the winding

Of that fair garden till they reached her home

She leaned her head upon her mother's breast,

And ere she fell asleep, sighing, called,
"Does white due first? my mother! and does

Live longer?" and her mother wondered much

At such strange speech. She fell asleep With murmurs on her lips of red and white. Those children loved as only children can, With nothing in their love save their whole

selves, When in their cradles they had been betroth'd.

The boy-she called him Merlin-a love

No matter why)—the boy was full of moods. Upon his soul and face the dark and bright Were strangely intermingled. Hours would

pass Rippling with his bright prattle—and then,

Would come and go; and never hear a word Fall from his lips, and never see a smile Upon his face. He was so like a cloud

With ever-changeful hues, as she was like

Ten years passed on. They parted and they

But it was sweet and pure

There was no passion in it. Reverence Like Guardian-Angel watched o'er Innocence. One night in mid of May their faces met

They met to part from themselves and the

Their hearts just touched to separate and bleed, Their eyes were linked in look, while saddest

Their hands were clasped

To tear the clasp in twain; and all the stars Looked proudly down on them, while shadows

or seemed to kneel, around them with the awe Evoked from any heart by sacrifice.

And in the heart of that last, parting hour

This is our garden of Gethsemane; And here we bow our heads and breathe His

prayer Whose heart was bleeding, while the angels

heard: Not my will, Father! but Thine own be done.

Raptures meet agonies in such heart-hours: Gladness doth often fling her bright, warm arms Around the cold, white neck of Grief—and thus The while they parted—sorrow swept their

hearts
Like a great, dark stormy sea—but sudden
A joy, like sunshine—did it come from God?
Flung over every wave that swept o'er them
A morethan golden glory.

Merin said:

"Our loves must soar aloft to spheres divine,
The human satisfies nor you nor me,
(No human love shall ever satisfy—
Or ever did—the hearts that lean on it);
You sigh for something higher as do I,
So let our spirits be appropriate for the same state.

So let our spirits be espoused in God, And let our wedlock be as soul to soul; And prayer shall be the golden marriage ring, And God will bless us both."

She sweetly said:
"Your words are echoes of my own soul's thoughts;
Let God's own heart be our own holy home,

And then she sobbed as if her heart would

Perhaps it did—an awful minute passed, Long as an age and briefer than a flash Of lightning in the skies. No word was said; Only a look which never was forgot, Between them fell the shadows of the night.

Their faces went away into the dark. And never met again; and yet their souls Were twined together in the heart of Christ.

And Ethel went from earthland long ago, But Merlin stays still hanging on his cross. He would not move a nail that nails him there, He would not pluck a thorn that crowns him

there, there, the blessed cross He hung himself upon the blessed cross With Ethel—she has gone to wear the crown That wreath the brows of virgins who have kept Their bodies with their souls from earthly

And let us live as only angels live; And let us love as our own angels love. 'Tis hard to part—but it is better so, God's will is ours, and—Merlin! let us go."

break— Perhaps it did—an awful minute passed

Merlin said :

Eternity was beating. And he said, We part to go to Calvary and to God—

Fell down like rain upon the cheeks of each:

They were to meet no more.

As pure as all the stars that gazed on them

A golden sunbeam shining on its face.

met Not often in each year, yet as they grew

In years, a consciousness unto them came Of human love.

They knew it in a manner vague and dim— Unconscious yet of what betrothal meant.

name—
(And he—he called her always Ullainee,

A good-bye and a kiss—and he was gone.

snow, (And it is not as white as thy pure face)

away.'

Y 6, 1897.

for a walk, have a moment in a to imagine that mistake, but the

with her usual he morning did said ; "but not am going to the You can come out I doubt if you

n you hear where

swered, smiling,

where she could

They played among the roses—it was May—And "hide and seek," and "seek and hide," all They played together till the sun went down. Earth held no happier hearts than theirs that

as she said: "I e village church. it. I liked M. le ne was at the chat of going to the

n. It was a very Miss Lorimer was What else could toward Catholic ut he did not betray e only said that he py to pay a visit to and added that he ed with the Cure. NTINUED.

MONY. riginally instituted

s a neutral contrac rents in the garden stitution was con in the New Testapleased to honor it , and with His first that the state of in itself, honorable nd has God Himself y, our Lord not only ored matrimony in also elevated it to the he seven sacraments. nas always been ache Catholic Church that Christians, who ceive this great sacdeliberation and approper dispositions ir wedding,

implore them to ect their steps and hem the way wherein Their eternal, as nporal, happiness de easures they adopt in their career, and on ance with the obligay contract, for which atter of great importbe well instructed in ligion prescribes to be before and after cononv.

nd principal end of iges is to supply the with good members e kingdom of Heaven aints. As Saint Augus e intention of the faith ng should be to give Church and servants to ove and serve Him in complete the number of aven. The surest way he blessing of Heaven acting parties is to be laws of God and His be free from all impedi-either annul the mar-er it unlawful. the married pair are

eat, but their reward great and glorious in y continue faithfully to he end of their lives view which they ought ard to one another is to their power to other happy both other happy both and in the life to come.

has been pleased to es with children it is an obligation to give them a tion and to use their bes reserve them in the state tismal sanctity. Saint hat parents whose words e continual lessons of imunhappy children, are fidels and St. John Chrythem murderers of their l be laid at their doors, ood will be demanded at as the Scripture phrase they shall be summoned ay to give an account of

dship. - Catholic Review old you that your starving, that it didn't get enough u might resent it. there are thousands who never get the should in their food re not able to digest at they do get. Fat essity to your baby.

by life and baby A few drops of mulsion for all little ie, two and three age is better than for them. They

And years and years, and weary years passed Into the past; one Autumn afternoon, When flowers were in their agony of death,

And winds sang " De Profundis" over them, And whites sang "De Froundis" over them, And skies were sad with shadows, he did walk Where in a resting-place as calm as sweet, The dead were lying down; the Autumn sun Was half way down the west—the hour was Their mothers were of kin, tho' far apart;
The children's ages were the very same
Even to an hour; and Ethel was her name,
A fair, sweet girl, with great, brown, wond'ring

three, The holiest hour of all the twenty-four, For Jesus leaned His head on it, and died. He walked alone amid the virgins' graves, Where virgins slept—a convent stood near by, And from the solitary cells of nuns Unto the cells of death the way was short.

Low, simple stones and white watched o'er each grave, While in the hollows 'tween them sweet flowers

grew, Entwining grave with grave. He read the

Engraven on the stones, and "Rest in peace" Was written 'neath them all, and o'er each name A cross was graven on the lowly stone.

passed each grave with reverential awe, if he passed an altar, where the Host Had left a memory of its sacrifice.

And o'er the buried virgin's virgin dust He walked as prayerfully as tho' he trod The holy floor of fair Loretto's shrine. He passed from grave to grave, and read the

names Of those whose own pure lips had changed the names By which this world had known them into

names
Of sacrifice known only to their God;
Veiling their faces they had veiled their names.
The very ones who played with them as girls,
Had they passed there, would know no more

than he
Or any stranger where their playmates slept.
And then he wondered all about their lives,
their hearts,
Their thoughts, their feelings, and their dreams,
Their joys and sorrows, and their smiles and

tears. He wondered at the stories that were hid Ferever down within those simple graves.

In a lone corner of that resting-place In a lone corner of that resting-place Uprose alow white slab that marked a grave, Apart from all the others—long, sad grass Drooped o'er the little mound, and mantied it With veil of purest green—around the slab The whitest of white roses 'twined their arms, Roses cold as the snows and pure as songs Of angels—and the pale leaflets and thorns Hid den the year, pame of her who slent. Hid e'en the very name of her who slept Beneath. He walked on to the grave, but when He reached its side a spell fell on his heart So suddenly—he knew not why—and tears Went up into his eyes and trickled down Upon the grass—he was strangely moved as if he met a long-gone face he loved. As it ne met a long-gone face he loved.

I believe he prayed. He lifted then the leaves
That hid the name—but as he did, the thorns
Did pierce his hands, and lo! amazed he read

The very word—the very, very name
He gave the girl in golden days before—
"ULLAINEE." He sat beside that lonely grave for long. He took its grasses in his trembling hand, He toyed with them and wet them with his tears,

He read the name again and still again. He thought a thousand thoughts, and then he thought It all might be a dream—then rubbed his eyes

And read the name again to be more sure; Then wondered and then wept—then asked himself: "What means it all? Can this be Ethel's

grave?
I dreamed her soul had fled.
Was she the white dove that I saw in dream Fly o'er the sleeping sea so long ago

The convent bell Rang sweet upon the breeze, and answered him His question. And he rose and went his way Unto the convent gate; long shadows marked One hour before the sunset, and the birds Were singing Vespers in the convent trees. As silent as a star-gleam came a nun In answer to his summons at the gate; Her face was like the picture of a saint, Her face was like the picture of a saint, Or like an angel's smile—her downcast eyes Were like a half-closed tabernacle, where God's presence glowed—her lips were pale and

By ceaseless prayer; and when she sweetly spoke And bade him enter, 'twas in such a tone As only voices own which day and night Sing hymns to God.

She locked the massive gate He followed her along a flower-fringed walk That, gently rising, led up to the home Of virgin-hearts. The very flowers that bloomed Within the place, in beds of sacred shapes— (For they had fashioned them with holy care, Into all holy forms—a chalice, a cross, And sacred hearts—and many saintly names, That when their eyes would fall upon the flow-

Their souls might feast upon some mystic sign—)
Were fairer far within the convent walls,
And purer in their fragrance and their bloom
Than all their sisters in the outer world.

He went into a wide and humble room--The floor was painted, and upon the walls, In humble frames, most holy paintings hung;

Jesus and Mary and many an olden saint Were there. And she, the veil-clad Sister,

spoke; "I'll call the Mother," and she bowed and went. He waited in the wide and humble room, The only room in that unworldly place
This world could enter, and the pictures looked
Upon his face and down into his soul, And strangely stirred him. On the mantle stood A crucifix, the figured Christ of which Did seem to suffer; and he rose to look More nearly on it; but he shrank in awe When he beheld a something in its face Like his own face. But more amazed he grew, when, at the foot

Of that strange crucifix he read the name—"ULLAINEE." A whirl of thought swept o'er his startled

soul—
When to the door he heard a footstep come,
And then a voice—the Mother of the nuns
Had entered—and in calmest tone began: Had entered—and in calmest tone began:

"Forgive, kind sir, my stay; our Matin song
Had not yet ended when you came; our rule
Forbids our leaving choir; this my excuse."
She bent her head—the rustle of her veil
Was like the trembling of an angel's wing,
Her voice's tone as sweet. She turned to him
And seemed to ask him with her still, calm look
What brought him there, and waited his reply.

"I am a stranger, Sister, hither come,"
He said, "upon an errand still more strange; "I am a stranger, Sister, hither come,"
He said, "upon an errand still more strange;
But thou wilt pardon me and bid me go
If what I crave you cannot rightly grant,
I would not dare intrude, nor claim your tin Save that a friendship, deep as death, and

strong As life, has brought me to this holy place.' As the, has brought me to this nois place. He paused. She looked at him an instant, bent Her lustrous eyes upon the floor, but gave Him no reply, save that her very look Encouraged him to speak, and he went on: He told her Ethel's story from the first, He told her of the day amid the flowers, When they were only six sweet summers old;

He told her of the night when all the flowers, A listining, heard the words of sacrifice—
He told her all; then said: "I saw a stone
In yonder graveyard where your sisters sleep,
And writ on it, all hid by roses white, I saw a name I never ought forget.

She wore a startled look, but soon repressed She wore a startled look, but soon represent
The wonder that had come into her face.
"Whose name?" she calmly spoke. But when
he said
"ULLAINEE,"

She forward bent her face and pierced his own With look intensest; and he thought he heard The trembling of her veil, as if the brow It mantled, throbbed with many thrilling

thoughts.
But quickly rose she, and in hurried tone
Spoke thus: "'Tis hour of sunset, 'tis our rule
To close the gates to all till to-morrow's morn.
Return to-morrow, then, if so God wills,

He gave many thanks, passed out From that unworldly place into the world. Straight to the lonely graveyard went his steps, Swift to the "White-Rose-Grave," his heart: he

Upon its grass and prayed that God might will The mystery's solution; then he took.

Where it was drooping on the slab, a rose,
The whiteness of whose leaves was like the foam Of summer waves upon a summer sea.

Then thro' the night he went And reached his room, where, weary of his thoughts Sleep came, and coming found the dew of tears Undried within his eyes, and flung her veil Around him. Then he dreamt a strange, weird

dream. A rock, dark waves, white roses and a grave, And cloistered flowers, and cloistered nuns, and

tears
That shone like jewels on a diadem,
And two great angels with such shining wings;
All these and more were in most curious way
Blended in one dream or many dreams. Then
He woke wearier in his mind. Then stept
Accie and had enother dream Again and had another dream. His dream ran thus (He told me all of it many years ago,

His aream ran thus
(He told me all of it many years ago,
But I forgot the most. I remember this):
Adove, whiter than whiteness' very self,
Fluttered thro' his sleep in vision or dream,
Bearing in its flight a spotless rose. It
Flew away across great, long distances,
Thro' forests where the trees were all in dream,
And over wastes where silences held reign,
And down pure valleys, till it reached a shore
By which blushed a sea in the ev'ning sun;
The dove rested there awhile, rose again
And flew across the sea into the sun.
And then from near or far (he could not say)
Came sound as faint as echo's own echo— Came sound as faint as echo's own echo-A low sweet hymn it seemed—and now And then he heard, or else he thought he heard, As if it were the hymn's refrain, the words, "White dies first." "White dies first."

The sun had passed his noon and Westward sloped; He hurried to the cloister and was told The Mother waited him. He entered in Into the wide and pictured room, and there The Mother sat and gave him welcome twice.

"I prayed last night," she spoke; "to know God's will,
I prayed to Holy Mary and the saints

That they might pray for me, and I might know My conduct in the matter; now kind sir, What would'st thou? Tell thy e rand." He re-

plied:
"It was not idle curiosity
That brought me thither or that prompts my lips
To ask the story of the White Rose Grave,

To seek the story of the White Rose Grave,
To seek the story of the sleeper there
Whose name I knew so long and far away.
Who was she, pray? Dost deem it right to
tell?"

tell?"
There was a pause before the answer came, As if there was a comfort in her heart.
There was a tremor in her voice when she Unclosed two palest lips, and spoke in tone Of whisper more than word:

"She was a child of lofty gift and grace who fills that grave,
And who has filled it long—and yet it seems
To me but one short hour ago we laid

Her body there. Her mem'ry clings around Our hearts, our cloister, fresh, and fair, and sweet. We often look for her in places where

We often took for her in places where Her face was wont to be: among the flowers, In chapel, underneath those trees. Long years Have passed and mouldered her pure face, and

yet
It seems to hover here and haunt us all.
I cannot tell you all. It is enough
To see one ray of light for us to judge
The glory of the sun; it is enough
To catch one glimpse of heaven's blue
For us to know the beauty of the sky.
It is mercured to tell a little part. It is enough to tell a little part
Of her most holy life, that you may know
The hidden grace and splendor of the whole.
"Nay, nay," he interrupted her: "all! all!
Thou'lt tell me all, kind Mother."

She went on She went on
Unheeding his abruptness:
"One sweet day—
A feast of Holy Virgin, in the month
Of May, at early morn, e'er yet the dew
Had passed from off the flowers and grass, e'er

Our nuns had come from holy Mass - there came With summons quick unto our convent gate young girl. Her feet were wet with

dew— Another dew was moist within her eyes— Her large, brown, wond'ring eyes.

for me,
And as I went she rushed into my arms
Like weary bird into the leaf-roofed branch That sheliered it from storm. She sobbed and sobbed
Until I thought her very soul would rush

From her frail body, in a sob, to God.
I let her sob her sorrow all away,
My words were waiting for a calm. Her sobs My words were waiting for a calm. Her sobs Sank into sighs—and they too sank and died In faintest breath. I bore her to a seat In this same room—and gently spoke to her, And held her hand in mine—and soothed he With words of sympathy, until she seemed As tranquil as myself.

And then I asked: 'What brought thee hither, child?' and what wilt

thou?'
Mother' she said; 'Wilt let me wear the veil? Mother she said; Wilt let me wear the veil?
Wilt let me serve my God as e'en you serve
Him in this cloistered place? I pray to be—
Unworthy tho' I be—to be His spouse.
Nay, Mother—say not nay—'twill break a heart
Already broken'—and she looked on me
With those brown, wond'ring eyes which pleaded
more.

more,
More strongly and more sadly than her lips
That I might grant her sudden, strange request.
Hast thou a mother? questioned I. 4 had?
She said—'but heaven has her now;—and thou Wilt be my mother-and the orphan girl Will make her life her thanks.'

'Thy father, child?'
'Ere I was cradled he was in his grave.'
'And hast nor sister nor brother?' 'No,' she

'God gave my mother only me;—one year This very day He parted us.' 'Poor child'— I murmured—'Nay—kind Sister'—she replied: 'I have much wealth— they left me ample

meanshave true friends who love me and protect. I was a miner until yesterday; But yesterday all guardianship did cease, And I am mistress of myself and all

My worldly means—and, Sister, they are thine
If thou but take myself—nay—don't refuse.'

'Nay—nay — my child?' I said — 'The only

wealth

We wish for is the wealth of soul-of grace, We wish for is the wealth of soul—of grace, Not all your gold could unlock yonder gate, Orbuy a single thread of virgin's veil. Not all the coins in coffers of a king Could bribe an entrance here for any one. God's voice alone can claim a cell—a veil, For any one He sends.

Who sent you here,
Who sent you here,
My child? Thyself? Or did some holy one
Direct thy steps? Or else some sudden grief?
Or mayhap, disappointment? Or perhaps,
A sickly weariness of that bright world
Hath cloyed thy spirit? Tell me, which it is.'
'Neither'—she quickly, almost proudly spoke,
'Who sent you, then?'
'A youthful Christ—she gold.

Who, had he lived in those far days of Curist, Would have been His belov'd Disciple, sure, Would have been Hie own gentle John; and Have learned.

Have leaned, on Thursday night, upon His

breast
And stood, on Friday eve. beneath His cross
To take His Mother from Him when He died.
He sent me here—he said the word last night
In my own garden,—this the word he said:
Oh! had you heard him whisper: 'Ethel, dear!
Your heart was born with veil of virgin on—
I hear it rustle every time we meet. breast I hear it rustle every time we meet, In all your words and smiles;—and when you

weep I hear it rustle more. Go—wear your veil— And outward be what inwardly thou art, And hast been from the first. And, Ethel, list: My heart was born with priestly vestments on, And at Dream-Altars I have oft-times stood, And said such sweet Dream-Masses in my

sleep—
And when I lifted up a white Dream Host,
A silver Dream Bell rang—and angels knelt,
Or seemed to kneel, in worship. Ethel, say,
Thou would'st not take the vestments from my No more than I would tear the veil from thine.

No more than I would tear the veil from thine. My vested and thy veiled heart part to night To climb our Calvary and to meet in God—And this, fair Ethel, is Gethsemane—And He is here, Who, in that other, bled—And they are here who came to comfort Him—His angels and our own; 'and His great prayer, Ethel, is ours to-night—let's say it, then: Father! Thy will be done! Go find your veil And I my vestments,'—He did send me here.'

, She paused - a few stray tears had dropped upon Her closing words and softened them to sighs. I listened, inward moved — but outward calm

and coid,
To the girl's strange story.' Then smiling said:
'I see it is a love-tale after all,
With much of folly and some of fact in it— It is a heart affair, and in such things There's little logic, and there's less of sense.
You brought your heart, dear child, but left
your head

your head
Outside the gates—nay, go and find the head
You lost last night—and then, I am quite sure,
You'll not be anxious to confine your heart
Within this cloistered place.'

She seemed to wince Beneath my words one moment; — then replied: 'If e'en a wounded heart did bring me here, Dost thou do, Sister, well to wound it more If merely warmth of feelings urged me here, Dost thou do well to chill them into ice? And were I disappointed in you world, Should that debar me from a purer place? You say it is a love-tale—so it is; The vase was human—but the flower divine, And if I break the vase with my own hands, Will you forbid that I should humbly ask The heart of God to be my lily's vase? Pd trust my lily to no heart on earth Save his who yesternight did send me here To dip it in the very blood of Christ, And plant it here.

'And then she sobbed outright A long, deep sob.'
I gently said to her:
'Nay—child — I spoke to test thee — do not

weep thou art called of God, thou yet shalt come And find e'en here a home. But God is slow In all His works and ways, and slower still When He would deck a bride to grace His

Court.
Go, now, and in one year—if thou dost come Thy yeil and cell shall be prepared for thee-Nay—urge me not—it is our holy rule— A year of trial! I must to choir, and thou Into the world to watch and wait and pray Until the bridegroom comes.'
She rose and went
Without a word.

And twelvemonths after came, True to the very day and hour; and said.

Wilt keep thy promise made one year ago?
Where is my cell—and where my virgin's veil
Wilt try me more? Wilt send me back again. I came once with my wealth and was refused, And now I come as poor as Holy Christ Who had no place to rest His weary head— My wealth is gone; I offered it to him
Who sent me here; he sent me speedy word:
'Give all unto the poor in quiet way And hide the giving—ere you give yourself
To God! 'Wilt take me now for my own sake?

I bring my soul—'tis little worth I ween, And yet it cost sweet Christ a priceless price." 'My child,' I said, 'thrice welcome-enter here ; A few short days of silence and of prayer, And thou shalt be the Holy Bridegroom's

Her novice days went on; much sickness fell Upon her. Oft she lay for weary weeks In awful agonies, and no one heard A murmur from her lips. She oft would smile A sunny, playful smile, that she might hide Her sufferings from us all. When she was well, She was the first to meet the hour of prayer— The last to leave it—and they named her well. The last to leave it—and they named The angel of the cloister. Once I heard The Father of our souls say when she passed— Beneath that veil of sacrificial black She wears the white robe of her innocence.'
And we—we believed it. There are Sisters here
Of three score years of service, who would say: Within our memory never moved a veil That hid so saintly and so pure a heart. And we—we felt it, and we loved her so, We treated her as angel and as child. We treated her as anger and as cand.

I never heard her speak about the past,
I never heard her mention e'en a name
Of any in the world. She little spake;
She seemed to have rapt moments — then she

grew Absent-minded, and would come and ask me To walk alone and say her Rosary
Beneath the trees. She had a voice divine,
And when she sang for us, in truth it seemed The very heart of song was breaking on her

The dower of her mind, as of her heart, Was of the richest, and she mastered art Was of the richest, and she mastered art
By instinct more than study. Her weak hands
Moved ceaselessly amid the beautiful.
There is a picture hanging in our choir
She painted. I remember well the morn
She came to me and told me she had dreamt
A dream; then asked me would I let her paint
Her dream. I gave permission. Weeks and
weeks

weeks
Went by, and ev'ry spare hour of the day She kept her cell all busy with her work.
At last 'twas finished, and she brought it forth—
A picture my poor words may not portray.
But you might gaze on it with your own eyes,
And drink its magic and its meanings in;
I'll show it thee, kind sir, before you go.

In every May for two whole days she kept Her cell. We humored her in that, but when The days had passed, and she came forth again, Her face was tender as a lily's leaf,
With God's smile on it—and for days and days
Thereafter, she would scarcely ope her lips
Save when in prayer, and then her every look
Was rapt as if her soul did hold with God
Started Save And who knows? mayban Strange converse. And who knows? mayhap she did.

I half forgot-on yonder mantlepiece You see that wondrous crucifix; one year She spent on it, and begged to put beneath That most mysterious word—' Ullaine.'

At last the cloister's angel disappeared; Her face was missed at choir, her voice was Her words were missed where every day we

met
In recreation's hour: And those who passed
The angel's cell would lightly tread, and breathe
A prayer that death might pass the angel by
And let her longer stay, for she lay ill—
Her frail, pure life was ebbing fast away.
Ab 'many were the origons that rose Ah! many were the orisons that rose From all our hearts that God might spare her

At Benediction and at holy Mass Our hands were lifted, and strong pleadings went To heaven for her; we did love her so-

To heaven for her; we did love her so— Perhaps too much we loved her, and perhaps Our love was far too human. Slow and slow She faded like a flower. And slow and slow Her pale cheeks whitened more. And slow and

Her large, brown, wondering eyes sank deep and dim.

Hope died in all our faces, but on her's
Another and a different hope did shine,
And from her wasted lips sweet prayers arose That made her watchers weep. Fast came the

end. Never such silence o'er the cloister hung— We walked more softly, and whene'er we spoke, We walked more softly, and whence it we spoke, Our voices fell to whispers, lest a sound Might jar upon her ear. The Sisters watched In turns beside her couch; to each she gave A gentle word, a smile, a thankful look. At times her mind did wander; no wild words Escaped her lips—she seemed to float away To far-gone days, and live again in seemes where he was were hight and happy. In her Whose hours were bright and happy. In her

sleep She ofttimes spoke low, gentle, holy words About her mother; and sometimes she sang The fragments of sweet, olden songs—and when She woke again, she timidly would ask If she had spoken in her sleep, and what She said, as if, indeed, her heart did fear That sleep might open there some long-closed

She would keep locked. And softly as a cloud, She would keep locked. And so way, as a solar, A golden cloud upon a summer's day,
Floats from the heart of land out o'er the sea—
So her sweet life was passing. One bright eve,
The fourteenth day of August, when the sun
Was wrapping, like a king, a purple cloud
Around him — on descending day's bright
thous.

throne, She sent for me and bade me come in haste. She sent for me' and bade me come in haste.

I went into her cell. There was a light
Upon her face, unearthly; and it shone
Like gleam of star upon a dying rose.

I sat beside her couch, and took her hand
In mine—a fair, frail hand that scarcely seem'd
Of flesh—so wasted, white and wan it was.
Her great, brown, wond'ring eyes had sunk away
Deep in their sockets—and their light shone dim
As tapers dying on an altar. Soft
As a dream of beauty on me fell, low,
Last words,

"Mother, the tide is ebbing fast;
But e'er it leaves this shore to cross the deep
And seek another, calmer—I would say
A few last words, and, Mother, I would ask
One favor more, which thou wilt not refuse.
Thou were a mother to the orphan girl,
Thou gav'st her heart a home—her love a vase,
Her weariness a rest, her sacrifice a shrine—
And thou did'st love me, Mother, as she loved
Whom I shall meet to morrow, far away—
But no—it is not far—that other heav'n

Thou were a mother to the orphan girl,
Thou gav'st her heart a home—her love a vase,
Her weariness a rest, her sacriice a shrine—
And thou did'st love me, Mother, as she loved
Whom I shall meet to morrow, far away—
But no—it is not far—that other heav'n
Touches this, Mother. I have felt its touch,
And now I feel its clasp upon my soul.
Pm going from this heaven into that,
To-morrow, Mother. Yes, I dreamt it all.
It was the sunset of Our Lady's feast.
My soul passed upwards thro' the golden clouds
To sing the second Vespers of the day
With all the angels. Mother—'ore I go—
Thou'lt listen, Mother sweet, to my last words.
Which, like all last words, tell what e'er was first
In life or tenderest in heart. I came
Unto my convent cell and virgin vail,
Sent by a spirit that had touched mine own
As wings of angels touch—to fly apart
Upon their mission—till they meet agrain
In heaven, heart to heart, wing to wing.
The "Angel of the Cloister," you called me,
Unworthy sure of such a beautoous name—
My mission's over—and your angel goes
To-morrow home. This earthly part which stays
You'll lay away within a simple grave—
But Mother, on its slab thou'lt grave this name,
"Ullainee!" (she spelt the letters out)
Nor ask me why—tho' if thou wilt I'll tell;
It is my soul name, given long ago
By one who found it in some Eastern book
Or dreamt it in a dream and gave it me,
Nor ever told the meaning of the name;
And, Mother, should be ever come and read
That name upon my grave, and come to thee
And ask thee tidings of Ullainee,
Thou'lt tell him all—and watch him if he weeps—
Show him the picture in the chapel choir—
And watch him if he weeps—and then
There are three humble scrolls in yonder drawer,
(She pointed to the table in her room)
'Some words of mine and words of his are there.
And keep these simple scrolls until he comes,
And pat them in his hands; and, Mother, watch,
Watch him if he weeps—and then
There are three humble scrolls in yonder drawer,
(She pointed to the table in her room)
'Some words of mine and words of his are

Continued on eighth page.

nd grow on it. T & BOWNE, Belleville, Ont. The Catholic Record. Published Weekly at 434 and 436 Bichmone street, London, Ontario. Price of subscription-\$2.00 per annum.

BDITORS:

EEV. GEORGE R. NORTHGRAVES,
Author of "Mistakes of Modern Infidels."

THOMAS COFFEY. MESSRS. LUKE KING, JOHN NIGH, P.J. REVEN and W.M. A. NEVIN, are fully author tood to receive subscriptions and transact al other business for the Catholic Record. Rates of Advertising—Ten cents per line esc.

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Arrears must be paid in full before the paper san be stopped.

London, Saturday, Feb. 6, 1897.

A CHRISTIAN'S REVENGE.

An incident which occurred recently at Elkhart, Indiana, is well worthy of being recorded in the ecclesiastical history of the continent, as an example of the true Christian's revenge which, in the words of Holy Scripture, "heaps coals of fire upon the head" of one's enemy. The story is vouched for by unquestionable authority.

The notorious Margaret L. Shepherd recently visited Elkhart to deliver a course of lectures in her usual style of abuse against Catholic religious, and especially against nuns, as a matter of course, as in her pretended character of an ex-nun it is her special mission to vilify the exemplary religious ladies to whom more than to any one else in the world she owes the deepest gratitude for the efforts they have made to rescue her from the sins and miseries of the depraved life she led before she was mercifully received as a Penitent into a House of the Good Shepherd. It will be borne in mind also, that she relapsed into evil courses again after she left that haven of peace and safety.

While at Elkhart she delivered her lectures before large audiences, and there was one lady who became especially intimate with her, believing all her vile stories about nuns and nunneries, and who did all in her power to make her lectures a financial success, by securing the co-operation of citizens of the town towards promoting Mrs. Shepherd's interests.

We give no more than the simple facts of the case, but these are a sufficient commentary on the lies everywhere repeated by the notorious lecturer.

Mrs. Shepherd had scarcely left the town when her friend had a severe attack of diphtheria, and the lady's husband telegraphed at once to South Bend for a Sister of the Holy Cross to into the States any foreign workman attend his sick wife. There were no Sisters to spare at the House of the Assumption there, and the applicant was directed to apply to the larger House of the same order at Mishawaka. He did so, and the same evening a Sister was sent to give her services as desired, and she immediately entered

upon her dangerous duty. We are informed that the sick lady who is being devotedly nursed back to life by one of the kind nuns whose good name she had so recently endeavored to destroy, is heartily ashamed of the part she took in giving countenance to Mrs. Shepherd.

THE DECRETALS OF ISIDORE.

We have already made reference in our columns to various aspects which the religious controversies which are now being conducted in the columns of the Toronto Mail and Empire have assumed under the manipulation of a great diversity of writers, especially under that of the Rev. Dr. Langtry.

In our last issue we dealt with the question of the forged decretals said to have been issued by an almost unknown Spaniard called Isidore Mercator, who was certainly over auxious to maintain the authority of the Pope, for truth does not require the aid of falsehood and forgery to sustain it.

For these forgies Dr. Langtry blamed the Church, and especially the successive Popes who at times quoted them while asserting their authority.

We explained that the authority of the Pope did not depend upon Isidore's fraud, inasmuch as that authority was fully recognized by the Church throughout the world many centuries before Isidore promulgated his writ ings, if he was really their author.

The Isidorean decretals appeared about the middle of the ninth century, but the Pope's universal authority was recognized from the beginning, and the evidences of it are to be found in the very earliest writings of the Christian fathers which have come down to the present day. Thus the supremacy of the Pope is clearly attested by Frenzeus, Cyprian, Tertullian, Clement and Dionysius of Alexandria, all of whom lived in the second and third centuries, to say nothing of the host of Bank-note Company. Fathers who in the fourth century

authority of the Pope as chief Bishop whether for self-protection a similar of the universal Church, and successor law should not be passed in Canada. of St. Peter. So plain is this fact that But even as matters stand we would be was written to uphold Protestantism, while writing concerning the position of the Pope during the third good thing, but to be desirable it century, admits that his authority was then everywhere recognized, though he endeavors to minimize its extent. As an instance of this universal recognition we may here refer to the passage from Tertullian, written while he was a Montanist heretic, and in which he reproaches "the Supreme Pontiff, Pontifex Maximus, that is, the Bishop of Bishops" for sending forth a "peremptory edict" wherein he claims authority to forgive certain specified grievous crimes. His sarcasm would be without meaning if the Catholic Church did not recognize the Pope as

Head of the Church. It is evident, then, that the false decretals were not the origin of the Pope's authority, as Dr. Langtry and those who might be duped into acceptto be blamed for them.

But the writer in last Saturday's Mail asks why did Popes quote these decretals? To this we need only to truth, and so consistent with the accepted doctrine of the Church, that they were regarded as authentic. In fact these decretals were not altosubstantially genuine, though they were in some cases attributed to the wrong authors. At other times they were correctly attributed to the authorities who had really issued them.

It was only because the decretals of Isidore contained the real teaching of the Church, that it was rendered possible for the writer to pass them off as genuine in an age which was not so critical as are the investigators of the present day.

UNNEIGHBORLY LEGISLATION.

Canadians are the greatest of all bugaboos to many people in the United States, and there are plenty of politicians who pander to the feelings of those who entertain such horror for the people of Canada. There has been a law for some years against admitting attempting to enter the country under contract to labor, and any one who wears a workingman's dress is rigidly scrutinized at the frontier to ascertain whether he comes under the category, and unless he gives full satisfaction on the point he is rigidly ordered back.

It has been the law also that no foreigner can be given a contract by the American Government, and a new law has just been passed whereby no foreigner can be employed upon a Government contract. But our cousins to the South of us are apparently not content with these Chinese provisions for non-intercourse, for there is a bill now before Congress, introduced by Mr. Corliss of Detroit, to prohibit foreigners resident in a foreign country from holding any employment in the United States.

Congress every session for several Brazilian coffee is low, and a rise in years, and though it has not hitherto become law there is no assurance that it may not come into force at any moment.

Of course all these laws are aimed chiefly against Canadians, as in the border cities where intercourse is easy, there are a good many on either side of the boundary line who find employin the neighboring country, and return home at night.

But it is not Canadians alone who thus do their daily work outside their country. It has been found recently that the Americans finding employment in Canada are probably even more numerous than the Canadians who reverse the conditions. This is especially true of Michigan workingmen who labor in the Canadian lumbering districts, which are nearer and more convenient for them than the lumbering districts of French Canadians, as if only Frenchthe far West.

narrowly the progress of the Corliss the time of their departure, they were bill, and should take care that all the of various nationalities, and though advantages be not given to Americans. leaving from a port of the Province of Canadians, as has been frequently, etc., residents of the neighborhood of and even very recently, the case. Thus Montreal. the work of lithographing Dominion

Should the Corliss bill become law it law existing or possible to prevent since 1860. Thus the Dake of Aber-

acknowledged most unequivocally the is well worth our while to consider even Mosheim, whose Church history justified in passing laws similar to those which are now in force in the United States. Reciprocity is a very should not be all on one side.

THE EMIGRANTS TO BRAZIL.

Our readers will remember that in September last a Brazilian Immigration Company induced about three hundred Canadians, or rather residents of Canada, to emigrate to Brazil, under promise of plenty of work, and free grants of land, or grants at nominal prices, offering also other inducements which were dazzling to those uninitiated in the wiles of such companies. Many entire families were included among the number deported. The promises were too lavish to be

reliable, and we took occasion to warn another writer in last Saturday's Mail ing such offers that in all probability and Empire would have us believe: they would be imposed upon, and but the false decretals were not the would soon discover that the inducework of the Church nor are the Popes ments offered were fallacious. This has turned out to be the case, but the discovery was not made without much suffering on the part of those who were prevailed upon to take passage answer that they were so like the in the steamer provided by the Company to bring them to the port of Santos.

Several of the emigrants who have relatives in or near Montreal wrote, gether spurious, but they were in a during the past few months, giving great measure the decrees of councils the information that they had been and Popes which were either fully or subjected to grievous disappointment and great suffering, and the desire was expressed by them to return to Canada if they could procure the means of so doing.

It appears that the British Consul at antos has come to the assistance of a large number of these unfortunates whom he found in a state of absolute destitution, and has furnished them with means to return to Canada. Fifty-four reached New York on the 21st ult., and are probably housed in Canada by this time.

It may be at first sight perplexing to understand what interest the Brazilian Company had in deluding these people with false hopes, but the story told explains the matter.

It is very true that there is plenty of work to be had in Brazil, but the wages | that it needs only to be stated plainly offered are wretchedly small, and scarcely afford the necessaries of life to the laborers. In fact the dearth of laborers in Brazil at present arises from the indolence of the slaves who were recently emancipated, and who now work for wages, if they work at all; but the wages of these ex slaves are very low, and even many of them prefer to live in idleness rather than work at all. Hence the scarcity which the Immigration Company is endeavoring to supply; but those whom they induce to immigrate must be content with ex-slave wages for the ex slave work they are required to perform. As a consequence, they have nothing but hardship to expect, and they are obliged to work without being able to obtain the commonest comforts of life to which they have been accustomed in Canada.

Very cheap labor is a necessity in This bill has been introduced into Brazil, especially because the price of the price of production would close the market to the product, and ruin the planters. It was, therefore, in the interest of the planters that the Im migration Company induced Canadi ans to go with them.

> There are still many of the emi grants who have not been able to return, but the report is that they would all gladly do so if they had the means. Those who left Canada were not under the pressure of want, but were deluded with glowing accounts of the prosperity they might expect, all of which were false representations. Those who succeed in returning, we have no doubt, will be wiser in the future, not to accept such representations so readily again.

We notice that several of our contemporaries speak of these emigrants as Canadians could be so easily imposed Our Government should watch upon. The fact is, as was stated at There is no just reason why Canadian Quebec not more than about one half Government contracts should be were French Canadians, the remainder awarded to Americans in preference to being English, Irish, Scotch, Germans,

notes has been given to a New York unfortunate individuals and families which Ireland has been subjected dur-

they are bent upon so doing.

Since the return of the fifty-four persons already mentioned, eleven families more have been discovered who are also in destitution, and are desirous of getting back to Canada. The British Consul has interested himself in their case also, and on communication with the CanadianGovernment, has received the assurance from the Premier that the Government will defray the expense of sending them to their Canadian homes. They may therefore be soon expected back.

IRELAND'S OVER TAXATION.

A correspondent, referring to some of our remarks on the Irish taxation question, calls attention to the fact that there are two sides or two opposite points of view from which the matter may be considered. In proof of this he directs our attention to the speech recently delivered by Mr. Arthur Balfour at Manchester, giving the Government view of the case, and he requests us to give our view of Mr. Balfour's argument.

Mr. Balfour states in the first place that England and Ireland are under an identical system of taxation, except certain taxes from which Ireland is exempt, but which England bears. These are the land tax and house duty, and so he contends that Ireland has no reason to complain.

Mr. Balfour does not deny that the taxation of Ireland is excessive in proportion to the means of the country, and the fact is indeed undeniable, as the Commission of Enquiry into the financial relations of the two countries has given the figures from official statistics. According to these figures, Ireland is paying one-thirteenth of the tax of the United Kingdom, whereas the wealth of Ireland is only oneeighteenth of the total wealth of the United Kingdom.

From this it might appear at first sight that justice would be done by reducing the taxation of Ireland by twenty-seven and four ninths per cent. but a little reflection will show that the overtaxation is considerably greater than this percentage.

A man whose total income is \$400 or 8500 is not in a position to be taxed at the same percentage as one who receives \$1,000 or \$2,000 per annum. This is a truth so evident that it may be understood. The fact is that to estimate the taxable capacity of an individual, or a community, we must begin by deducting from actual wealth or income, the necessary expenditure of each individual before reaching the correct taxable capacity. This principle is recognized in the levying of income taxes, which are imposed only on the excess of the inover a certain fixed amount which is regarded as necessary for the sustenance of the persons taxed.

Sir Edward Clarke, speaking at Plymouth on January 4, stated that this principle was fully understood and recognized by Mr. Pitt, who, while framing the Act of Union between England and Ireland, said, in 1785, that a country which has double the resources and trade of another country might have the capacity of paying ten times as much in taxes. Mr. Clarke said that this was putting the estimate of capacity too high, but it is to be noted that Mr. Pitt only stated a possible case, and his statement would be perfectly true, if, in the case of the poorer country, the absolute wealth were comparatively close to the amount necessary for sustenance.

The Parliamentary Commission was very moderate, and was certainly not over-favorable to Ireland in estimating that the taxable capacity of Ireland is one-twentieth of the United Kingdom.

But what are we to say to the contention of Mr. Balfour that the tax laws are nearly the same for both countries? We have this to answer this being supposed to be the case, it is clear that these laws were framed precisely in order to throw the burden of taxation upon Ireland, so as to benefit England at the expense of the poorer partner in the Union. It is evident that the taxes ought to be so adjusted upon the various products of both countries that the heaviest burdens shall not be thrown upon the poorer nation. As the case stands the excess of taxation imposed on Ireland, at the very lowest computation, amounts to over £2,700,000 per annum, and it is this fact that has opened the eyes of We deeply sympathize with the the Irish landlords to the injustices to who were thus duped, but there is no ing the whole century, and especially

Convention of Landlords last Wednesday that the landlords are the greatest sufferers by the financial legislation.

But there is another point in Mr. Balfour's speech which has been made a source of much amusement, supposed to be at Ireland's expense. Mr. Balfour asked: "How is this £2,700,-000 obtained? (A voice: whiskey and laughter.)' It is true that Ireland manufactures

a large amount of whiskey which is regarded as of superior quality, and it appears that a large part of the overtaxation of Ireland is on this article. But Mr. Balfour admitted that it is not entirely derived from this source. He said: "It is obtained by taxation upon commodities, and principally, as my friend has observed, from the duty on whiskey.

The inference that has been drawn by some journals, and which was also suggested by the persons in the audience who laughed so heartily, as well as by Mr. Balfour's subsequent remarks, is that Ireland is a great whiskey-consuming country. This is not the case, for the liquor is manufactured in Ireland chiefly for outside consump.

Sir Edward Clarke being an Englishman and a Conservative, is certainly not to be suspected of being over favorable to Ireland. Yet he admitted in his Plymouth speech that the average expenditure of the people of Great Britain is much greater for intoxicating liquors of all kinds than that of Ireland. He said that the total expenditure of the people of Britain on this account is £4 2s per head, while the expenditure in Ireland is only £2 18s per head. But here, too, the injustice done to Ireland is apparent, for the tax levied upon the 82s worth of liquor consumed in England is only 151s, while the tax upon the 63s worth consumed in Ireland is 131s.

But here it may be asked, why is it that Ireland has so extensive a trade in spirits, and so small, comparatively, in other manufactures? The reason for this is that the whole aim of British legislation in the past has been to discourage Irish manufacturing interests which might compete with those of England. This aim is visible even in the greater tax levied on Irish spirits, but the product is so superior, and the demand for it so great, that it is able to bear the excessive strain to which it is subjected.

Mr. Balfour also stated that more is expended in governing Ireland than she pays in taxation. This is little to the purpose, for if Ireland had selfgovernment she would suit the expenditure to the capacity of the country, and the enormous expenditure lav ished in sustaining greater police and military forces than the country really needs would also be spared on account of the great prosperity and peacefulness which would thereby result.

If the Government really believes that the Legislative Union is a burden on England, it ought not to hesitate about granting Home Rule, whereby England would be delivered from its burden; but the fact is that by the Union England is enabled to regulate the laws of both countries to its own advantage. If England so legislates as to impoverish Ireland and enrich itself, it should endure without complaint the consequences of its own doing. It is no wonder, therefore, that Mr. Balfour's statements have had but little effect on the most earnest and thoughtful of the Irish landlords, who are now clamoring for justice even more loudly and more threateningly than the Irish Nationalists have hitherto been doing.

This we say even on the supposition that Mr. Balfour has given the figures correctly. But it appears that his statement is merely a doctoring of the accounts to suit his purpose. The official reports for 1898 94 show that Ireland's contribution to the Imperial exchequer for the year exceeded the expenditure for Irish purposes by £1,070, 000, and the reports for other years regularly show a similar excess. Lord Farrer has also added to this consideration the further answer that under the present system of making and administering the laws outside of Ireland the cost of government is excessive. The money spent on Irish services does not return to the people of Ireland, but to a horde of extravagantly paid officials.

A pious, learned and zealous priesthood is the glory of the Church of God. By our personal holiness we work out our own salvation and edify our neighbors; by our erudition we enlighten them; and by our zeal we Commission so constituted should favor make them partakers of the precious heritage of Christ. - Cardinal Gibbons. Ireland specially, and there is no

people from deluding themselves when corn stated in a letter to the National A CATHOLIC ON THE SCHOOL

An esteemed correspondent, over the signature "Catholic," writing on the school question, makes some very appropriate remarks from which we cull the following:

" For the last thirteen years I have heen a constant reader of your sound Catholic paper, and have always derived great pleasure from the manly fearless, and upright stand you have taken against all comers whose purpose was to slander our blessed relig

Regarding Mr. Laurier's statement in Montreal that "in every rural municipality where there are 25 Catholic children, and in every town where there are 50 Catholic children, the School Commissioners will be obliged, on petition of the parents, to provide a Catholic teacher," "Catholic" says very

"These are not at all the words of Mr. Laurier's compromise. It where there is an average of 25, or in towns 40 children, that parents are to have this privilege. I am living in a prosperous section of country with Catholic schools all around me. If we were to have Catholic teachers by virtue of an average of 25 children, we would not have them at all. It is well known that to get up an average of 25 in rural districts, there must be a rollcall of at least 75 children. Of course in towns and cities this average would be more easily attained, but even in this case, mark the wisdom of Mr. Greenway in putting the average up

The fact is that Mr. Greenway does not concede a Catholic teacher except under conditions in which there would be one in any case; that is, when the parents desire one, and they form a large majority in the school section.

In regard to the clauses requiring the teaching of French to French children, or of any foreign language to foreign children, our correspondent points out the difficulty of providing polyglot teachers even in Ontario.

"It is absolutely impossible to put these clauses to practical use in a new country like Manitoba, and it will be so found when an attempt is made to carry out the Laurier-Greenway compromise. Mr. Greenway knows this perfectly well, and he knew when the compromise with Mr. Laurier that it was merely a delusion and a fraud.

"In what, then, is this compromise advantageous to Catholics? absolutely nothing in it-not even in the clause which provides for the appointment of Catholic teachers, for the required average is not attainable and we are to have no control over our books, no Catholic Inspectors, no representation on examining therefore ask any honorable man, Catholic orProtestant, what is offered us in lieu of what was taken from us by Mr. Greenway's legislation.

Our correspondent contrasts the treatment of the Catholic minority of Manitoba with that accorded to the Protestants of Quebec, and appeals strongly to all Catholics in the Dominon to maintain the Constitutional rights of their co religionists in the former province which have been so grossly violated.

THE IRISH UNION MOVEMENT.

Mr. Arthur Balfour is doing his best to thwart the prospective union of Irishmen of all creeds and parties in a movement for redressing the grievance of Ireland on the financial question, and when it is considered that the Irish Unionists have hitherto turned a deaf ear to all proposals to better the condition of the general population of the country, there is some reason to fear that a very cordial union may not take place.

It is stated that the Government have succeeded in convincing Col. Saunderson, the leader of the Irish Unionists, that it is not to the interest of that party to co operate with the Nationalists, and in order to induce the Saunderson faction to continue their adhesion to the Government policy, Mr. Balfour has promised to take into careful consideration the question of the financial relations, which are at the bottom of the new Irish movement.

This promise may not be very sincere, but it may have the effect of put ting off the day of a general union of Irish parties.

Mr. Balfour asserts that the Commission which made the report that Ireland pays £2,750,000 in excess of a just rate of taxes, refused to discuss large classes of facts which should have been investigated before making the report. This is scarcely to be credited, for though there were three Irish Nationalist membres of the Commission, it was composed for the most part of English and Scotch members, and the Unionists and Conservatives had a considerable majority in its composition. It is not to be supposed that a

room for doub what it reporte text may, how nollifying mo party, who wer the grievance but were alw the most pron land, except or Mr. T. W. Rus ence and becar theGovernmen a member of t to be very lam that his suppor is not likely t he will assist Balfour propo Commission to and it is prob appoint very who will brin Government v seems to be in igation will from that w made. Neve be to put off Irishmen. whether Cold followers will lay proposed Nationalists will urge the scarcely to be ernment will

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> dence of Catholic ure in 1 dent oc \$100 w Col. Wi written schools tion for didate eightee Brothe essay is ing a the co on a were i

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MR. most p bers Redmo Government will desire. However, it

seems to be impossible that any invest-

igation will result very differently

from that which has already been

made. Nevertheless, the effect may

be to put off the day of union of all

Irishmen. It remains to be seen

whether Colonel Saunderson and his

lay proposed by Mr. Balfour. The

Nationalists and Liberals, however,

will urge the point, and though it is

scarcely to be expected that the Gov-

ernment will be overthrown by a mo-

tion in amendment to the address, it

will support the new Nationalist move-

ment, as they promised enthusiastical-

ly to do during recent discussions on

If there is some doubt about the

attitude of the Irish Tories, there is,

nevertheless, encouragement for the

Nationalists in the fact that many

more Irish landlords have signified

their intention to support the new

movement. Among those who have

recently given their adhesion are

Lord Rosse, the owner of the celebrated

great Rosse telescope, Lord Dufferin,

the Duke of Abercorn, the Marquis

of Londonderry, Earl Mayo and others.

EDITORIAL NOTES.

issue the beautiful poem of Father

Ryan, entitled "Their Story Runneth

Thus." We are sure that it will be

perused with pleasure by our sub-

scribers, including those who may

A NEW parish has been created in

the diocese of London, to be known as

Ridgetown. Rev. D. P. McMen-

amin, lately P. P. of Simcoe, has been

appointed pastor. Since his ordination

Rev. Father McMenamin has been re

markably successful wherever he has

been placed in this diocese. Not alone

has he carefully guarded the spiritual

welfare of those over whom he has had

charge, but their temporal interests

Father McCabe, who has until recently

had charge of Ridgetown-but who is

now transferred to Seaforth-the same

may justly be said. We hope these

good priests will be given health and

strength and length of years to pursue

Among the dangers to which those

who submit themselves to the hypnotic

influence are exposed, a new one has

been developed in the death of a boy

at Jamestown, N. Y., through fatal

state. According to his father's evi-

dence given at the coroner's jury im-

panelled to investigate the case, the

boy was first hypnotized by a travel-

ling magician who then compelled

him to bridge himself across two chair

backs while a heavy man jumped upon

him. The victim was afterwards ex-

perimented on by college students and

other amateur mesmerists, whereby

THERE is another gratifying evi-

dence of the efficiency and success of

Catholic schools which we have pleas-

ure in recording. This time the inci-

dent occurs in Tennessee. A prize of

\$100 was some time ago offered by

Col. Wm. H. Carroll for the best essay

written by a student of any of the

schools on the need of a new Constitu-

tion for the State. The successful can-

didate was Raymond Manogue, aged

eighteen, a pupil of the Christian

Brothers' College at Memphis. The

essay is a very thoughtful one, exhibit-

ing a great knowlege of the needs of

the country. It would reflect credit

on a politician of mature age if he

were its author.

further injury was done to him.

their holy calling.

have also been looked after. Of Rev

have read it some years ago.

By REQUEST, we reproduce in this

the subject.

followers will be satisfied with the de-

THE SCHOOL TION.

ARY 6, 1847

spondent, over the e," writing on the es some very ap rom which we cull

teen years I have der of your sound have always de from the manly t stand you have comers whose purour blessed relig

Laurier's statement "in every rural there are 25 Cath n every town where nolic children, the ers will be obliged, arents, to provide a 'Catholic" says very

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Mr. Greenway does tholic teacher except in which there would se; that is, when the ne, and they form a n the school section. he clauses requiring French to French ny foreign language en, our correspondent ifficulty of providing

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s even in Ontario. ely impossible to put practical use in a new nitoba, and it will be n attempt is made to urier-Greenway com Greenway knows this and he knew whe ompromise with Mr. was merely a delusion

en, is this compromise Catholics? ng in it-not even in h provides for the aptholic teachers, for the ge is not attainable; ave no control over our polic Inspectors, no ren examining k any honorable man, estant, what is offered hat was taken from us ay's legislation.

condent contrasts the the Catholic minority ith that accorded to the Quebec, and appeals Catholics in the Dominain the Constitutional r co religionists in the ce which have been so d.

UNION MOVEMENT.

Balfour is doing his best prospective union of ll creeds and parties in a r redressing the grievd on the financial quesen it is considered that nionists have hitherto af ear to all proposals to ondition of the general f the country, there is to fear that a very cordial ot take place.

that the Government have convincing Col. Saunder ler of the Irish Unionists, t to the interest of that perate with the National order to induce the Saunon to continue their adhe-Government policy, Mr. promised to take into care ation the question of the lations, which are at the e new Irish movement. n'se may not be very sin-

may have the effect of put-

ur asserts that the Commismade the report that Ire-£2,750,000 in excess of a taxes, refused to discuss s of facts which should have tigated before making the his is scarcely to be creditigh there were three Irish membres of the Commission, posed for the most part of d Scotch members, and the and Conservatives had a le majority in its composis not to be supposed that a so constituted should favor

pecially, and there is no

room for doubt that the fact is just caused quite a commotion in Dublin, just and law-abiding liberty. These by admitting that he was the writer what it reported. Mr. Balfour's pretext may, however, have the effect of of a series of articles which appeared nollifying most of the Saunderson in United Ireland, advocating the party, who were never anxious to see amalgamation of the Parnellites and anti-Parnellites. It is further added the grievances of Ireland redressed, but were always found voting with that as a result of the new impulse given towards Irish political reunion, the most pronounced enemies of Irenegotiations have been going on for land, except on the few occasions when some time between Messrs. Harring-Mr. T. W. Russell had fits of independence and became recalcitrant against ton and Sexton for the return of the former to the Nationalist party in the the Government. Mr. Russell being now event of Mr. Sexton's election to the a member of the Government is likely leadership of the party. It is supto be very lamb-like in his attitude, so posed that other Parnellite members that his support of the new movement would return to their allegiance in is not likely to be cordial. Probably this event. Nevertheless the popularity he will assist in thwarting it. Mr. of Mr. John Dillon with the adherents Balfour proposes to appoint a new Commission to consider the whole case, of his party is evident from the fact and it is probable he will take care to that he was re elected leader by a appoint very tractable Commissioners majority of 34 to 17, the dissentients who will bring in such a report as the being the followers of Mr. T. Healey.

LEADING statesmen and other men of prominence in Great Britain, France and Italy have expressed their gratifi cation at the conclusion of the arbitration treaty between Great Britain and the United States, as being a great step forward in the advance of civilization and the preservation of general peace. Among those who have written thus are Wm. E. Gladstone, Sir John Lubbock, Visconti Venosta, the Italian Minister of Foreign Affairs, Zanardelli, Henri Rochefort and M. Clemenceau. Archbishop Walsh of Dablin also writes expressing the conis to be seen whether the Unionists viction that the principle of arbitration should be applied for the settlement of all disputes whether domestic or international, great or small, whenever conciliation or mediation is not available.

> CORRESPONDENCE between the British, Russian, French, German, Austrian and Italian Governments, which has just been published in London, shows that at least there is an agree ment between these powers to insist upon such reforms in the Government of Turkey as will ensure proper treatment of the Christians, and especially the Armenians in that empire. Should the Sultan refuse to comply with the demands of the powers, coercion is to be used to enforce them. This decision was reached after much difficulty and negotiation, but it appears that the difficulties have now been removed. It is to be hoped that there will not be a repetition of the fiasco which occurred when the powers came to an agreement over a year ago, but that the Turks will now be obliged to govern in accordance with the demands of civilization, or to submit to the dismemberment of their empire, this last being the most desirable of all the contingencies.

### CATHOLIC PRESS.

Among the thousands of Americans that annually embrace the religion of Christ the most exemplary and conthat had been at one time the mos pronounced opponents of the ancient The most formidable zealot of faith. the primitive Church afterward became the great Apostle of the Gentiles. -The Missionary.

Dr. Justin D. Fulton, the enemy of "Rome" with a big red R., was stricken with paralysis three weeks ago as he was ascending his pulpit in Somerville near Boston. We sincerely Somerville, near Boston. hope that, if it be God's will, he may have a speedy recovery. dies, if not before, he will know that he was persecuting the Lord when he was trying to injure the Catholic

injuries received while in the hypnotic | Church. - Catholic Review. It is also a pious custom for the faith ful to make an offering on this day, so that by this they will have burning on the altar, during divine service, candles that will be there petitioning the good God to show them mercy and salvation. Whilst detained away by business, their candles burn, breathing forth a prayer for their welfare; or, perhaps, whilst on a bed of sickness and cannot be present at the holy Sacrifice of the Mass, these silent lights are a living memorial of their faith and charity; and this God in His infin-ite goodness will never fail to reward. -The Sodalist.

"The Paulist Fathers are the prose lyters of the Roman Catholic Church, and they are somewhat boastful of their work," says the Presbyterian. If the conquests of the Paulist Fathers among thinking men and women are more real and lasting than the results attained through the agency of candy, provisions and clothing distributed by Protestant missionaries, the fault is with the candy, provisions and clothing. Stop complaining and adopt an agency with greater convincing beliefs. If a man is in a leaky boat powers.—Philadelphia Standard and it is better his attention should be

Taken in a sound sense conservatism means reverence for authority, stability, the principle of definite religious belief, loyalty to the throne. So, MR. TIMOTHY HARRINGTON, the likewise, Liberalism has a good sense most prominent of the Parnellite mem- in resisting the abuse of power, re-

two principles are not antagonistic, and the Catholic Church is capable of fusing the two in one, and combining Christian liberty with an undiminished reverence for authority. The encyclical of Leo XIII. on the Constitution of Christian States supplies the principles on which alone such a problem can be solved. - London Catholic Gazette.

Bernard Shaw, the London dramatic critic and playwright, believes that John Bunyan was a greater man than Shakespeare. Mr. Shaw is probably not aware of the fact that Bunyan took the main idea of the "Pilgrim's Pro gress" from the "Pilgrimage of Man-hood," by the Cistercian monk, Guilaume de Guillville, a translation of which fell into the hands of the religious tinker and led him to literary im mortality.—Sacred Heart Review.

It has been the policy of dissenting preachers and press to ignore the in-trinsic value of Catholicity as a religious force, when their acquaintance with its character and influence for bade them to take sides with impostors and fanatics in assailing the Church and hierarchy, but the gradual subsidence of popular misappre-hension concerning the motives and teachings of an institution which has grown with amazing rapidity in the face of constant and sometimes violent opposition, is compelling them to abandon this negative attitude for one more consistent with the requirements of fair dealing. No educated adherent of Protestantism cares to be placed in the position of seeming to subscribe to ignorant calumnies against the an cient Church, which once found unquestioning acceptance among all classes of her enemies .- Catholic Universe.

An Irish landlord is not to be trifled only to people of his estate, but now he is a menace to the throne, and he wants the world to know how dangerous he really can become. Down with these taxes or make way for revolution! Here is the irony of fate. fought every old and new movement if it be a grievance, and it is a heavy We clap the rather an old wrong. landlords on the back and tell them to go into the fight; for some must die and if they are killed the world will survive the calamity, and the Irish choolboys yet unborn will whistle the "Wearing of the Green" through the iron bars of the church yards where they lie. - Western Watchman.

It will take the pages of history not vet written to tell in full what these men (the Irish Nationalists) did and are still doing for the betterment of their country, and for true liberty throughout the world - a liberty earned and sustained not by martial forces, but through appeals to the sense of justice and right that lie at the bottom of humanity. Then they spoke for a people up to their time actually held in bondage under form of law. They returned to their constituents, representatives of a people not yet wholly enfranchised, but recognized as having wrongs to remedy and a right to be heard. They returned with a consciousness that they had not only wrought for their own spicuous are often found among those but had carried like boons to thousands in the greater island who had never dreamed of relief, if they even knew that they were oppressed. The laws of an empire had been changed and a truly liberal party created. the blessings they brought in their hands, and still protect and de

> The chief cause of drunkenness in this country, according to Magistrate Deuel of the Jefferson Market Police Court in this city, is the custom of treating. Of it he says: "That custom has produced more drunkards, ruined more homes, blasted more lives, and sent more men to drunkards graves than any other custom that the mind of man ever conceived. There is probably more liquor, of one kind or another, drunk per capita in Germany than in any other country on the globe, and yet the percentage of drunkenness is far and away less than it is in this country. In Germany treating is unknown. The result is that a man drinks at any one time only as much as he really wants. When a number of men come together in a drinking place in this country most of them drink not only more than they need, but more than any one of the party wants. When it shall come to be considered in this country a mark of goodfellowship and good breeding for each member of a drinking party to pay for what he himself drinks, and no more, then you will see much less public intoxication than What can be done to break up now." this custom?—Catholic Review.

Two leading ministers in Brooklyn, Dr. Lyman Abbott (Congregational) and Dr. McConnell (Episcopalian) are trying to discover in a course of lectures why men are losing faith in old If a man is in a leaky boat called to the condition of the boat even if it startled and disturbed him, say they. Lyman Abbott is making a des perate attack on the Bible, with the purpose of tearing it into shreds. If Ingersoll were in this business people would understand his animus, but when Christian ministers are destroy-Redmond, the leader of the party, has and giving to the nation the fulness of ground on which they or Protestant base affections, desires, passions, are ashamed to appear such before the xi, 28.)

ubmerged, and your people are tossed about on the waves of doubt and error, they will welcome the bark of Peter. It is just such plan of campaign as these Christian ministers are marking out for themselves that makes us hope ful for future conversions to the Church .- The Missionary .

Many members of the Catholic Sister hoods are skilled in the practice of medicine, but very few have taken a regular college course and received the diploma required by law before they can place M. D. after their names. Rarely, therefore, is the public greet by an announcement like the following :

SISTER RAPHAEL, M. D. Office Practice Only. Hours from 9 to 11 a. m. and from 2 to 4 p. m. Office at Convent, rear of Lefevye Inst e. Entrance on Cooley street.

The above is taken from a journal published in Kalamazoo, Mich., where Sister Raphael, M. D., is an honored member of the profession. This nundoctor was graduated from one of our Philadelphia medical colleges previous to becoming a member of the religious order of the Sisters of St. Joseph. She is a sister of Father O'Brien, rector of the church at Kalamazoo, Mich., and she has in the convent in that city an office which is fitted up with a dentist's chair and every appliance for a large office practice, both medical and surgical. She is also one of the physicians in the Borgess Hospital attached to the convent. A religious in the Grey Nun's convent, Montreal, Canada, is, we believe, a regular dentist. - Catholic Standard and Times.

We have already commented on the Rev Dr. Lyman Abbott's persistent efforts to demolish the old-fashioned with; hitherto he has been terrible Protestant doctrine of the inspiration of every word in the Bible and thereby to repudiate one of the fundamental principles of Protestantism itself. We feel kindly towards the Congregation alist pastor of Plymouth Church in Brooklyn because of his vigorous and and always this class of men have dignified denunciation of anti Catholic bigotry some time ago; but we think in Ireland, now they are the leaders of | that he was not only unsound doctrin a crusade against over taxation, which ally, but undignified, in the illustra tions by which he wanted to show that one, is by no means a new evil but there are fictions in the Bible, and his congregation seemed to think so likewise, for it is reported that they loudly laughed at him in church! And he thought so, too, but it was too late. He would have saved himself all this annoyance and the errancy preceding protection. it if he had carefully studied some standard Catholic work on Biblical inspiration and closely followed its teachings in his discourses. - Standard and

> The zealous rector of St. Mary's Church, Derby, Conn., has set an example which it is to be hoped may find imitators everywhere. Sunday school libraries, long in existence, he has established a select library for the exclusive use of those whom circumstances have compelled to leave school at an early age, and deprived educational advantages. double benefit intended by this library association is to preserve young men and women from harmful relaxation, and to provide opportunities for educational advancement. It would be no surprise to us to hear that many young persons already beginning to make their way in the world, and realizing as few others do the importance of an education, derive as great advantage from the opportunities thus afforded, and the kindly encourgement of Father McElroy and his devoted assistant, as would be reaped from actual attendance on schools. Practical priests like these have no oubt thought of all the good effects likely to result from the establishment of their library association. We have only to remark that there are many ways of counteracting the evil of mixed marriages, the most indirect of which may become the most effective. -Ave Maria.

Among the majority of American Protestants the cross has been regarded almost solely as the symbol of "Ro-manism," "Popery," and the other endearing titles bestowed by fanatical sectarians upon the Catholic Church. We are glad to note, however, that change has come, and that now many Protestants are willing to recognize that the cross is deserving of some thing more than to be sneered at. The Rev. Dr. S. Giffard Nelson, preaching in the Bedford Avenue Baptist Church in Brooklyn, spoke of the cross of Christ. "It is," said he, "the en-sign of the noblest civilization, the inspiration of philanthropy and scholarship-the beacon that has guided the discoverer of continents and the scientist in his search for truth. It is the cross that bore the body of the world's Friend. Before His day cold and uncompromising laws had regulated the relations of men. He led them to rehave come to us a softening of manners, a truce to the vendetta, a growallotted to the experiment of recovery. It failed. The power of holiness, the Between Creator and creature yawned an impassable gulf. by the cross. It is the cross of sanctifi-cation. What the old alchemist thought possible in the world of matter is true in the world of spirit. Our

words. Preaching like this will do much to counteract the evil influence of the sensational and infidel pulpiteers.-Catholic News.

### ST. ANTHONY'S BREAD.

The recent growth in devotion to St. Anthony of Padua has become so marked as to cause astonishment even among his most faithful servants. new fervor toward the great wonder worker of the Franciscan Order is one of the most consoling signs of the times. Nowhere has this increase of devotion been more marked than in France, where it has taken the form of a new charity, known as "St Anthony's Bread.' The origin of this charity, the fame

of which is spreading rapidly throughout all the world, is thus described "One morning in November, 1892 Mlle. Bouffier, a storekeeper of Toulon found it impossible to open her shop door. The lock seemed broken, and she called in a locksmith. After try-ing all the keys on his ring he gave up in despair, saying there was no re source but to break open the door. While the locksmith went for other tools the shopkeeper prayed fervently to St. Anthony that the door might be opened without damage to it, promis ng, if her request should be granted distribute to the poor, in his honor. a number of loaves of bread. She the begged the locksmith to try once more, and, taking a key at random, the door flew open without the slightest difficul-

" After this simple evidence of St. Anthony's power his clients increased so rapidly in Toulon that Mile. Bouwith the assistance of her friends, founded a work of charity called the 'Bread of St. Anthony.' In the room behind the shop they placed a statue of the saint, with a lamp burning before it, and under the lamp two boxes and promises made to St. Anthony, and the other to receive money to buy

bread for the poor. "From the beginning large crowds that true Light who is to lead men to flocked to this humble oratory. Soldiers and officers knelt to pray and naval captains, before setting out for a long cruise, came to commend themselves and their ships. Mothers came to beg health for their children, or other favors for grown sons and daughters. Many came to implore the conversion of a soul dear to them, while servants or workwomen without employment came to beg the saint's

In the fullness of time rumors of the wonders wrought by St. Anthony at Toulon reached Paris, Lyons, Bordeaux, Marseilles, and other large owns, and many chapels in those cities very soon contained the two poxes for the offerings which have now become well nigh universal throughout

"St. Anthony's Bread" is obtained in a simple way. All a member of a congregation has to do is to write his or her request on a piece of paper, adding a promise that if by the expiration of a given time the saint should secure the fulfilment of such request a certain sum of money will be placed in the collection-box to buy bread for the poor. These written requests may be either of a spiritual or a temporal character. They may properly include requests for success in any legitimate enterprise, the grace to overcome the proneness to commit a certain sin, onversion of a relative or friend to the truth, faith, etc., etc. The re quest may have reference to the writer only, or to relatives, friends, or even strangers. When the favor is obained the sum of money promisedwith an addition, of course, if desired is to be deposited in the box. This money is devoted to purchasing and distributing "St. Anthony's Bread." But this latter is understood as mean ing not only food, but also clothing and medical attendance: it includes in fact, everything necessary for the relief of the poor in general and of the suffering poor in particular.

L'Abbé Garnier, whose words, by eason of his great work throughout France in connection with the League f the Catholic Social Movement, are entitled to special weight in this con nection, recently declared that "the recourse of the faithful to St. Anthony of Padua has been followed by signal graces, by veritable miracles." This means of timely assistance was "brusquely " revealed, and has been propagated with unparalleled rapidity throughout the Catholic world; and this diffusion is, humanly speaking, quite inexplicable. - The Catholic Home Annual.

### FEAST OF THE PURIFICATION.

February 2nd was the feast of the Purification of the Blessed Virgin Mary and the Presentation of our Lord in the temple. The old ceremonial law of the Jews required the first born of the Jews required the hist born to be brought to the temple, offered to God, and the mother declared purified after performing such things as the law required. This ceremony was instituted among the Jews to comment orate the preservation of their first born from the hands of the exterminating angel, who was sent by God to slay the first born of the Egyptians. This ceremony of the purification and the extermination took place on the fortieth day after the birth of the child. The mother was obliged to make an offering of a lamb if she was rich, but if she was poor, a pair of doves was the offering required.

Mary's offering was a pair of doves, Mary's offering was a pair of doves. son to be brought to the temple, offered rard the spirit of the law, and so there to God, and the mother declared puriners, a truce to the vendetta, a growing sentiment of brotherhood, and the angel's grasp is laid on the sword blade. It is the cross of atonement and reconciliation. Men were lost, l care not how. Centuries have been slepted to the averaginant of recovery.

This coremony was instituted among the Jews to comment or the preservation of their first born from the hands of the exterminating angel, who was sent by God to slay the first born of the Egyptians. ability to recognize God were lost. day after the birth of the child. The It was bridged ing of a lamb if she was rich, but if

Mary's offering was a pair of doves, because she was poor. She was not because she was poor.

people can stand, what of the future?
Go on, gentlemen! When the dry ground on which you now stand is leads a Baptist minister to utter such that in such a state she could serve God to better advantage. How beautiful a lesson to those that are poor Be not ashamed of it, and love it more ; but if rich, be poor in spirit; love the poor and help those that are in distress

and need your aid.
When Jesus was brought into the temple He was met there by holy Simeon. God had promised him that he should not die till he had seen the Saviour. This faithful servant of God was inspired to go to the temple at this particular time, and when he saw lesus, he, by divine inspiration, knew Him to be the Messiah, and gave testimony of Him in a canticle of joy and thanksgiving. The wish of holy Simeon was perfectly fulfilled, the desires of his heart were fully satisfied; for he had not only seen with his own eyes, but also had held in his arms, the Desired of all nations. What more could he desire? He was now ready to leave this miserable world and to com mend his spirit to his Saviour's hands.

This feast is called Candlemas Day, ecause before Mass on this day the candles which are used in divine service are blessed. Whenever it is convenient a procession is formed, during which hymns are sung and lighted candles are carried. This process on is to commemorate the procession of that day in the temple, when the prophetess Anna, "who departed not from the temple, by fastings and prayers serving night and day," St. Joseph Mary, the mother of Jesus, and holy Simeon, carrying our Lord in his arms, marched in solemn procession and thanked God for having mercy on His people. Candles are blessed on this day and carried in procession in remembrance of the presentation of our Lord, when holy Sim-eon called Him: "A light to the revelation of the gentiles, and the glory of the people of Israel." He was indeed a light who came to enlighten those in darkness and direct them to eternal -one to receive the written requests life. And for this reason are lights used on the altar during all services of the Church, to testify to the world that here, within her pale, is to be found

> salvation. Again, candles are blessed on this day to be eech God for those who use them piously and devoutly, to bless and preserve them in health of body and soul; that their hearts, through the grace of the Holy Ghost, may be ineriorly enlightened; that the fire of the love of God and their neighbor be enkindled in their hearts; and that they may be made partakers of the joyous light of heaven, which will never be extinguished.

### OBITUARY.

MITCHELL—At Dorchester, con. 2, lot 12, on Tuesday Jan. 26, 1897, John Mitchell. 103 years and 3 months.

MITCHELL—At St. Joseph's hospital, on Tuesday, Jan. 26, 1897, Helen Mitchell, daughter of John Mitchell, of Dorchester, 2006 13, years. aged 63 years.

aged 63 years.

The above annuncement of the death of Mr. Mitchell and his daughter appeared in the daily press of this city on the 27th January. The mortal remains of Mr. and Miss Mitchell were brought to St. Peter's cathedral on Thursday, when High Mass of Requiem was celebrated for the repose of the departed souls. The celebratu was Rev. Thos. Noonan; and Rev. M. J. Tiernan, who administered the last solemn rites of holy Church to the deceased, was seated in the sanctuary. The church was crowded with sympathizing friends and old neighbors, and the number of vehicles which followed the biers was also very great. as crowded with sympathixing friends and d neighbors, and the number of vehicles high followed the biers was also very great. The late John Mitchell was born in Dalichy, Belly, Bampshire, Scotland, on Oct. 1, 1793. He was married to Miss Jane truce, of Rothmay (Scotland), in 1818, by the Rev. Father Ratrey. There were born of Mr. and Mrs. Mitchell thirteen children. the Rev. Father Ratrey. There were born to Mr. and Mrs. Mitchell thirteen children, four of whom died before the family emigrated from Scotland. Mrs. Mitchell and four of the children died in this country. The married members of the family are Mr. James Mitchell, of Dorchester; Mrs. Nixon, Westminster, and Mrs. Nichol (deceased) of McGillivray. One son (Alexander) and two daughters still remain on the old homestead. There are twenty four grandchildren and five great grandchildren. The late Mr. Mitchell was blessed with a cheerful and contented disposition, which won for him many friends whose friendship he had the happy faculty of retaining throughout his very long life. He possessed all his faculties up to the last, and was fully prepared and resigned to die.

About a month ago Miss Helen Mitchell, who had been suffering from dropsy since last summer, was taken to St. Joseph's Hospital, London, where the best medical skill and the most tender nursing of the Sisters in charge were lavished upon her; but from day to day the gentle sufferer grew steadily worse, until death released her from all pain, on the 26th ult. Miss Mitchell died about six hours before her father.

The CATHOLIC RECORD extends its heartfelt condolence to the bereaved family, and begs the Giver of life and Death to console the stricken relatives and to grant eternal rest to the souls of the dear departed.

Mr. JOHN STOCK, KINKORA.

MR. JOHN STOCK, KINKORA

MR. JOHN STOCK, KINKORA.

There died at Kinkora, on Jan. 13, 1897, one of our oldest residents, in the person of Mr. John Stock, in his seventy-seventh year. The deceased gentleman was a native of Lancashire, England, and came here from Toronto, with his wife, who is deceased about twenty years. At that time, which is half a century ago, he found the place a wilderness, and settled on Let 31, con. 6, which he cleared and made a comfortable home.

The tuneral took place from the residence of his son in law, Mr. P. H. Kelly, with whom he resided for some time, and was largely attended by people of all denominations. A solemn Requiem Mass was celebrated by Rev. John O'Neill, the resident pastor, and his remains were borne by six of his grandsons.

Mr. Stock's family consisted of two sons

Come to Me all you that labor, and are burdened, and I will refresh you. (St. Matt.

day of a general union of

St. Agnes. ALFRED TENNYSON.

Deep on the convent roof the snows
Are sparkling to the moon;
My breath to heaven like vapor goes:
May my soul follow soon!
The shadows of the convent towers
Slant down the snowy award,
Still creeping with the creeping hours
That lead me to my Lord;
Make thou my spirit pure and clear
As are the frosty skies,
Or this first snowdrop of the year
That in my bosom lies.

As these white robes are soiled and dark
To yonder shining ground:
As this pale taper's earthly spark,
To yonder argent round
So shows my soul before the Lanb,
My spirit before Thee
So in my earthly house I am,
To that I hope to be.
Break up the heavens, O Lord! and far,
Thro' all yon starlight keen,
Draw me, Thy bride, a glittering star
In raimant white and clean.

He lifts me to the golden doors,
The flashes come and go:
All heaven bursts her starry floors,
And strews her lights below
And deepens on and up! the gates
Roll back and far within
For me the Heavenly Bridegroom waits
To make me pure of sin.
The Sabbaths of Eternity
One Sabbath deep and wide—
A light upon the shining sea—
The Bridegroom with his bride!

### LEAGUE OF THE SACRED HEART.

General Intention For February.

THE BEATIFICATION OF VENERABLE D LA COLOMBIERE,

Messenger of the Sacred Heart.

On the feast of the Annunciation 1895, after having promulgated the decrees of beatification of Blessed Bernadine Realino, the Sovereign Pontiff added: "There still remains Claude de la Colombiére who is extremely dear to us: his cause is already advanced and almost assured (fere in tuto positam): we ardently recommend it to the solicitude and diligence

of the Cardinal Prefect of Rites."

The beatification of the great Apostle of the Sacred Heart should interest all our Associates. Venerable Claude de la Colombiére is already well known to our readers as the spiritual Director of Blessed Margaret Mary and the instrument that Our Lord used to give to the world the marvellous proofs of the love for us which He had revealed to the holy nun.

God had destined him from all eternity to be the coadjutor of Margaret Mary and spoke to the young man's heart with a vocation of ineffable sweetness and strength. He entered the Society of Jesus at a comparatively early age and brought with him many admirable qualities of mind and heart: a fairly robust constitution, an intel-lect keen and naturally refined, a judgment solid, accurate and discerning ; a great soul, noble aspirations and a natural grace of manner which made him agreeable to all. These gifts received their highest culture These during subsequent studies ; and when he entered at last upon his active apostolic career he was fully prepared for

his task. After a few years teaching in the College of his Order at Avignon, and Lyons, he was sent to Paris for theol

ogy, and was ordained priest in 1669. In the book of his Retreats, which was found among his papers after his death, we have recorded many extraordinary graces received. He tells us with admirable simplicity what he said to God and what God said to him This precious book is a clear but solid epitome of his interior life which illumined his intellect, the gentle but powerful graces which moved his will, the keen unsparing scrutiny of his own soul; complete self-contempt, and burning love of God. In the Thirty Days' Retreat, which members of his Order make at the close of their scholastic studies, the fervent priest made one of those reso lutions which, even in the lives of the Saints, are accounted as acts of except ionally heroic virtue and as proceeding from a more than ordinary movement of divine grace. Desiring to break all the bonds of self-love, and once for all gain an ascendency over fallen nature, he bound himself by vow to observe the Rules and Constitu tions of his Order. To many of our readers this may sound but little, but those, however, who have any knowl edge of the Society of Jesus, know that some of these Rules reach even to the sublime folly of the cross, and cannot be faithfully observed without a solid virtue which attains to true heroism Father de la Colombière was this true hero: and throughout the various stages of his after life, those who lived with him, both in France and England, have given testimony to the fidelity with which he observed the tre-

give my Heart this pleasure. Let him many. But he must know that he is clean hands of a weak and profligate all powerful who distrusts himself and

Colombière as the Apostle of the Sacred Heart. God ordinarily chooses such as are fit for the work to which He calls them; but, above all, He never denies the grace necessary to perform

it. Henceforward, to the ardent prayers of the Holy Virgin of Paray will be oined the exhortations of the Apostle : the celestial visions of the religious will be confirmed by the authority of the theologian and of the priest.

Did the chosen Apostle of the Sacred Heart fulfil the sublime mission thus wondrously confided to him? Facts a marvellously eloquent answer. He perfectly understood the soul of the Blessed Margaret Mary. While others around her were cast into doubt and alarm, he alone perfectly recognized the spirit which filled the humble virgin's soul. From the first, he recognized the action of God; hence direction of her was perfect. Whilst confirming her in the practice of humility and obedience—those two infallible signs of the presence of the Holy Ghost in the soul—he permitted, nay, even commanded her to follow her especial attraction for prayer, and for a prayer in which the action of God had far larger part than that of His creature.

He consoled her; but at the same time made her drink deep of the chalice of suffering and humiliation, which is so needful to those souls who love and are beloved by Jesus Christ.

Father de la Colombière was not only the enlightened Director of Blessed Margaret Mary; he, himself, practised the devotion to the Sacred Heart. The great revelation to Mar-garet Mary took place on June 16, and on June 21, of the same year, which was the Friday after the Octave of Corpus Christi, the very day chosen by Our Lord, he bound himself for life, by a solemn act of consecration to the service of the Sacred Heart. On the same day fell the feast of St. Aloysius Gonzaga, to whose devotion to the Sacred Heart, the well known revelation of St. Mary Magdalen of Pazzi, bears witness.

From this time he became the unwearied promoter of devotion to the Sacred Heart; everywhere he spread the practice of the Communion of Atonement on the Friday after the Octave of Corpus Christi, and on the First Friday of the month. In many of his letters, as well as in his Retreat, he speaks of his efforts, both in England and France, for the propagation of this practice, which had now become

so dear to his heart.
Father Claude, like his Blessed penitent, after having been the Apostle of the Sacred Heart, was now privileged to become Its victim. The flames which issue from It, had penetrated and inflamed his soul; the thorns which encircle It, were now to make his heart bleed.

The field of his new apostolate had been chosen. Our Lord, as the Blessed Margaret Mary says, drew Father de la Colombière from the little town of Paray, in order to employ him in the onversion of souls, in a land which had fallen away from the faith. time previously, the humble religious, inspired by a supernatural light, had warned the Venerable Father de la Colombière of the mission for which intimately known. His reputation has a true son of obedience, had bowed his head before a disposition of Providence,

which no one could have foreseen. He was appointed chaplain to her Royal Highness the young Duchess of York, who, afterwards, on the accession of James the Second to the throne. became Queen of England. momentous appointment was in great measure due to Père de la Chaise, then the confessor of Louis XIV. but who had previously been for a long time Father Claude's superior, both as Rector

and Provincial. Mary of Modena, Duchess of York, to whom Father de la Colombière was now sent by the Providence of God, was an humble and pious princess; one, indeed, who, had she been allowed to follow the attractions of divine grace, would have cast away the pomps of the world, to hide herself in a convent. It was by the counsel of Pope Clement X himself, that, for God's greater glory, she was induced to forego her highe aspirations, and enter the married state. It appeared important for the good of religion, that a Catholic princess should be seated on the throne of

England.

"Her Royal Highness," writes
"Colombière, "is truly idelity with which he observed the tremendous vow.

In 1675, he was named [Superior of the residence of the Jesuit Fathers at Paray le-Monial, the town wherein dwelt the soul chosen of Our Lord, whom He call Margaret Mary Alacoque, and who, unequalled in her sublime mission, was to stand ambassadress of Heaven between the Heart of Jesus and the world. De la Colombière was appointed her spiritual director, and recognized at once in his humble penitent the spiritof God working out its designs. His co-operation with the Blessed Margaret, in this admirable work, was the direct wish of Oar Lord Himself. In the great lesson which her holy confessor was sent to teach her had great vision of 1675, when the Saviour solemnly demanded from Margaret Mary the institution of the Feast of the Sacred Heart, He told her, among other things, to consult her holy director whom He called His servant. Here are the exact words: "Have recourse to My servant Father de la Colombière, visit much and the world. Stair commissioners.

Father de la Colombière, vis truly defined to Holy Communion, and rediging. Almost every week, she receives the Holy Communion, and rediging. Almost every week, she receives the Holy Communion, and meditation devery day." If such were her dispositions at the age of nineteen, at the exercise of the fruits of the direction which she received from him. Mary judge of the fruits of the direction which she received from him. Mary judge of the fruits of the direction which she received from him. Mary judge of the fruits of the direction which she received from him. Mary judge of the fruits of the direction which she received from him. Mary judge of the fruits of the direction which she received from him. Mary judge of the fruits of the direction which she received from him. Mary judge of the fruits of the direction which she received from him. Mary judge of the fruits of the direction which she received from him. Mary judge of the fruits of the direction which she received from him. Mary of Modena had much to suffer edifying. Almost every week, she re-ceives the Holy Communion, and

time the true faith in England; but not be discouraged by the difficulties alas! corruption had been born of he will meet with: for these will be error, and the sceptre was in the unking.

Father de la Colombière arrived in trusts only in Me."

This is, therefore, the authentic divine commission to the Ven. Father de la Colombiere arrived in London in October 1676, and though living in St. James Palace, he changed the commission to the Ven. Father de la Colombiere arrived in London in October 1676, and though nothing in his mode of life, spending his day in retirement and prayer. He was no more distracted by the bustle of the court than if he had been in a desert. But if he was indifferent to the brilliant outside of the gay world, desert. his heart was inflamed with the love of

The state of the Church in England, once so Catholic, was a bitter grief to him. Open profession of the Catholic faith meant at this time persecution. Priests, because they were priests, were held as rebels and condemned to death, and in many letters written at this period to friends in France, he bemoaned the fanaticism of the English people, and their hatred of the Blessed Sacrament, the source and centre of light and love.

To complete his own bitterness there was still wanting persecution. It would be impossible to enter into all the details of the infamous "plot" in vented by Titus Oates, which threw London into a frenzy of terror. While the panic lasted, the name of "Papist" was enough to consign a man to prison and to death. their blood : they were hanged at Ty burn in one day.

Father de la Colombière was accused

of being concerned in the pretended conspiracy, and on November 24, 1678, was arrested in his room in St. James Palace. The accusation of treason was brought against him, but he presented himself before the Council and answered all questions with such perfect self-possession that it was evident he could not be implicated in the imagin ary plot. Yet his manifest innocence would not have saved him had he not had the protection of the French King at that time the most powerful monarch in Europe.

The charges against the Father were, therefore, reduced to two-that he had seduced others to become "Papists," received adjurations of the Protestant religion, and propagated the faith of the Pope on the soil of Eng-land. And as the Father frankly con fessed that he had done all these things, and even regarded them as titles of honor, he was sent to prison, and after a few weeks' confinement condemned to exile.

Before his arrest, the first fatal symptoms of consumption had begun to show themselves, and from that time made rapid progress. During almost all his labors in England he had been struggling with the dreadful malady, so peculiarly trying for a priest not yet thirty-six years old. He became so weak that the day of his embarcation

for France was necessarily postponed. But his resignation was perfect: and his letters merely say that he has learnt "that God does not want to make further use of him.'

He returned to France and was appointed spiritual Director of the Scholastic House in Lyons. But the ravages of consumption had already made great headway, and he gave up his soul to God at Paray on February 5, 1682, aged forty-one.

He was regarded as a saint by Margaret Mary, and the renown of his ood destined him: and the Father, as continued to grow in the Church since his death, two hundred and fifteen years ago. Benedict XIV. spoke in his praise in his Treatise of Beatification. Leo XIII. declared him Venerable in 880, and the cause of his beatification is now being actively pursued before

the Sacred Congregation of Rites. Our Canadian Associates will, we hope, help us with their fervent prayers to basten the day when this incomparable apostle of the Sacred Hear shall be placed on the altars of God.

PRAYER. O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer : in particular that Venerable Claude de la Colombière may soon be honored by the Church with the title of Blessed Amen.

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### utmost to establish this devotion and dence were going to restore at this CONVERSIONS TO THE FAITH

A movement towards the Church, already resembling in its magnitude the Tractarian Movement of the '80's and '40's, has begun in England. Fifteen thousand people were re-

ceived into the Church during the past fifteen months. A great number of these converts

are from the Ritualistic party in the Anglican Communion; and some of the most notable of them have come in since Pope Leo XIII. confirmed the decisions of his predecessors against the validity of Anglican Orders. Many things have happened during

the past year to throw a fierce light upon the inconsistencies of Anglican-isn. The nomination of Dr. Temple, Bishop of London, to the vacancy in the See of Canterbury, caused by the death of Archbishop Benson, was a severe shock to the more religious minded among the Anglicans. secular press has had its joke against the ineffective protests of the Rev. Messrs Brownjohn and Greenwood and the Rev. John Kensit against the confirmation of Dr. Temple as Archbishop of Canterbury, and of Dr Creighton as Bishop of London.

As readers of the Pilot know, the nomination to a vacant See is made by the Prime Minister and confirmed by onsign a man to prison the Crown. Then the dean and the Six English Jesuits chapter of the See assemble, and go were called to witness to the faith with through the formality of an election The royal mandate is read, declaring the appointment, and citing opposers to appear.

Of course nobody had ever dreamed of opposing the King or Queen, and the vote had been cast unanimously for the royal choice-until in the case of Dr. Temple, when the Rev. Mr Brownjohn presumed to take the man date literally, and entered his protes against the confirmation of the Archbishop Designate. The ground of his protest was that Dr. Temple held views "Incompatible with the teach ings of the Book of Common Prayer." He and his fellow protester were, it

is needless to say, refused a hearing and Dr. Temple was duly confirmed and the New York Tribune calls the proceeding "a solemn farce." It con tinues: "That certainly is the tinues: "That certainly is the view of the case which most people take, including many reverend churchmen. When the Crown nominotes a clergyman for a See everybody knows that any protest will be ineffective. Yet the Church goes through the ive. mockery of asking objectors to come forward and guaranteeing that they shall be heard, when it is perfectly well known that they will not be heard. In thus consenting to a sacrilegious farce the Church puts an effective weapon in the hands of unbelievers."

The realization of the inevitable result of the inconsistencies of Anglicanism in the above and kindred cases from the days of the Gorham judgment until now, has forced many honest and earnest men into the one consistent and immutable Church.

The sense of insecurity as to orders and sacraments generally, even before the Pope's Letter, was a potent factor in many conversions.

Let us not forget, however, to give large credit to the missionary work of the Catholic Truth Society of England and to the good example and unceas ing prayers of many an humble apostle, who will be surprised in the life to come to find himself among those instructors unto justice destined to shine as stars for all eternity. - Bos ton Pilot.

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dome Should shadow the nations, polychrome Here at the Fair was the prize conferred On Ayer's Pills, by the world preferred. Chicago-like, they a record show, Since they started-50 years ago.

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enemy hath de To day's Gospo Lord Himself a l swer to a question tells us that by parable are me the kingdom"practical Christi are the cockle a There are son

selves about th should ever have at all ; perhaps wisdom of God. mitted evil to have prevented result of it all i His creatures o were created? Now, while t

this problem troubled man's same Gospel sug not, indeed, the but the solution as its practical concerned. A to fathom the de sels of the Creat not root up the We know, and know, that the wise, All good the other hand. of evil is evide Whether the this fact are s

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LONDON, ONT.

By Marion J. Brunowe,

(Lough Derg)

Fifth Sunday After Epiphany. RESISTING THE DEVIL. An enemy hath done this." (Matt. xiii, 28, To day's Gospel is explained by our Lord Himself a little further on in an swer to a question of His disciples. He tells us that by the good seed in the parable are meant "the children of the kingdom"-i. e., good, faithful practical Christians; that the wicked are the cockle appearing in the field of

There are some who trouble them selves about the question why God should ever have permitted evil to exist at all ; perhaps they will even go se on that account as to impugn the wisdom of God. Why, they ask, since God is almighty, should He have per mitted evil to exist when He could have prevented it, especially since the esult of it all is the loss to so many of His creatures of the end for which they

Now, while to-day's Gospel suggests this problem — a problem that has troubled man's mind for ages—the same Gospel suggests also the solution not, indeed, that it gives a complete answer to every question we may ask, but the solution of the problem so far as its practical bearing on the difficul ties in our own daily life and work is oncerned. And why should we seek to fathom the depths of the eternal coun sels of the Creator, asking why He does not root up the cockle in His creation We know, and it is enough for us to know, that there is an Almighty, Allwise, All good All-loving God, and, on the other hand, the fact of the existence of evil is evident to us.

Whether the reasons we can give for this fact are satisfactory to us or not the fact itself remains as it is. The enemy has sown his bad seed, and the mixture of good and evil is there and stares us in the face, wherever we go and whithersoever we turn.

Whether we understand the reasons for this or not, of this one thing we may, in any case, be sure, that for everything God does or permits He has His own sufficient reason. It is blind folly for us to seek with our puny minds to penetrate too deeply into the mysterious side of God's providence et us, then, be content with the ex planation of our Lord, that the cockle i allowed to remain for the good of the It is through combat with the powers of evil that we are made strong

History tells us of a great genera who was informed by his aide de camp that a certain regiment directed take possession of a hill could gain n foot of ground, owing to the tremend-ous fire of the enemy's artillery planted on top of it. But the chief commandknowing what his soldiers could do, coldly turned his back on the messenger with the words: ; let them first take the battery. And the record further tells us that this was done, not without great loss on the part of the attacking force, yet

done it was at last. And so shall it be with the battle we have to fight, if we will but remember that our trials and difficulties, however great they may seem to us, are only such as thousands before us have suf-fered and surmounted. We have first to take the battery. The battery the

enemy uses against us is our passions. If we overcome our evil inclinations the victory is ours. "He only earns his freedom and existence who daily conquers them anew." The conflict with evil may be under disheartening onditions, but there is ne son to despair. The steady progress of good and righteousness proves that the struggle is not made in vain. Remember, therefore, the words of St. Bernard: "That which tires the combatant crowns the conqueror.

### How to Benefit a Drinking Man.

There is only one way to do it -take away the drink. It will not benefit him to give him money, for he will spend it for strong drink. The more money he has the more liquor he can Money helps him downward. Give money to his family and he has so much more to pay to the saloon. even give them bread and clothing and he has less of these articles to purchase, and consequently more noney with which to buy whisky. Give him work and his wages go to the saloon. Give him a good position in a shop or store and he barters it for rum. Give him personal confidence and he betrays it. Give him time and he wastes it. Give him friends and he goes back on them. Give him credit and he abuses it. Give him a holiday and he uses it for revairy and shame Give him eight hours instead of ten for a day's labor and he has two hours more for debauch in the saloon. But give him total abstinence and he is saved. This will benefit him and this alone. It will benefit his family, too. Just in proportion as it benefits him will his family be benefited. They thrive as he thrives; both rise to-gether. Abstince lifts them all into a higher and nobler life, as intemper ance crowds them into degradation and woe .- Sacred Heart Review.

Suffered with Neuralgia Wardsville, Ont. Jan. 9, 1897. "I had neu-ralgia of the stomach and all through my system. I procured a bottle of Hood's Sarsaparilla and a bottle of Hood's Pills and these medicines did me more good than anything else I have ever taken. I heartily recommend them to all." Esther Winger.

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The grinders, men and women, lay stretched out on wooden planks, over which they sometimes throw sheepskins pear with the use of Hood's Sarsaparilla.

### OUR BOYS AND GIRLS.

The disobedient child is the twig which is growing up tall and strong into the tree, which can never be bent to obey the law of God or man.

The New Year's Guerdon.

Vhat does this New Year hold for me, What a does this New Year hold for me,
What is its largess like to be,
What shall min eeyes ere its waning see,
As the morrow succeeds the morrow?
Shall peace or strife fill each passing day,
Life's sky be sunlit or sober gray;
Will flowers or thorns strew my future

way,— Does the New Year bring joy or sorrow? Ah! the New Year holds whatsoe'er I list: And my way will be dark with the shrouding

And my way will be dark with the shrouding mist.

Or bright, by the golden sunshine kissed.

Just as I choose to make it.

We fill as we please all the years that run, cloud them with rain or gild them with sun:

Life's truest joy dwells in duty done.

Its grief burdens those who forsake it. Rev. Arthur B. O'Neill, C. S. C.

The Gift of Appreciation. There is, perhaps, no other natura gift that brings so much genuine pleasure to its possessor as does the keen sense of appreciation. It teache us, or points out to our understanding the beauties of Nature that are al living. Appealing to us through all our senses, the pleasures that it brings of life overshadow and feclips: the homely, rough places. There is an attractive side to everything, and this an appreciative mind will see first, and longest remember.-Februay Ladies' Home Journal.

How A Fraud Was Set Right. There is a story told of the Abbe iszt, the great musican, which shows how good natured a man he was. A young planiste was "touring" through Germany, and drawing full houses by announcing herself as a pupil of Liszt's, which was not the truth. At one town she discovered, to her horror, that amongst the new arrivals was no less a person than Liszt himself. This was on the day efore her concert. What to do she knew not. Her deceit would be found out, and she might be punished everely for her fraud. At last she nade up her mind to see Lisz; and onfess her sin. Obtaining an interiew, she flung herself at the Abbe's et and told him with tears how the had been left an orphan and poor how she had tried to gain a living by ner gift of music; how she had failed intil she decided to describe herself as his pupil, from which moment succes

had waited upon her.
"Well, well," said the old man, dry your eyes and let us see what can be done. Just let me hear you play one of the pieces you are to play to-morrow night." And the girl played as well as she could in the circumstances, the master correcting her here and there, and giving her valuable hints as she played. And when it was all over, he said:

" Now, my child, you have had a and you are a pupil lesson, and you are a pupil of Liszt." Overwhelmed with gratitude, she knew not what to say, when Liszt asked if her programme had been

printed.
"Not yet," replied the pianiste.
"Then," added Liszt, "announce that you will be assisted by your master, and that the last piece will be played by the Abbe Liszt." There

was forgiveness for you. Watching a Philosopher. When Sir Isaac Newton went to live in Leicester Place, his next-door neigbor was a widow lady, who was much puzzled by the little she observed of the philosopher. One of the fellows of the Royal Society of London called upon her one day, when, among other domestic news, she mentioned that some one had come to reside in the

adjoining house, who she felt sure was a poor crazy gentleman.
"He diverts himself," she said, "ir the oddest way imaginable. Every morning when the sun shines so brightly that we are obliged to draw the window blinds, he takes his seat in front of a tub of soap suds, and occupies himself for hours, blowing soap bubbles through a common clay pipe, and intently watches them till they burst. He is doubtless now at his favorite amusement," she added.

'Do come and look at him."
The gentleman smiled and then went upstairs, when, after looking his last absolut through the window into the adjoining he was dead. yard, he turned and said:

"My dear madam, the person whom you suppose to be a poor lunatic is no other than the great Sir Isaac Newton, studying the refraction of light upon thin plates, a phenomenon which is beautifully exhibited upon the surface

of a common soap bubble. This anecdote serves as an excellent moral not to ridicule what we do not understand, but gently and industriously to gather wisdom from every circumstance around us.

Dogs Keep Them Warm.

Thiers, an old town in the Auvergne, is famous for its steel knife industry. The town has retained much of its romantic mediaeval character. streets are narrow and crooked, and the manufacture of knives, the principal industry of the town, is not carried on in modern factories, but in accient, small buildings along the little river Durolle, which furnishes the power for the industrial township. Curious and unique, as everything else in Thiers, is the method of work of the people en-

The grinders, men and women, lay stretched out on wooden planks, over

board, and with their hands they hold unceasingly the rough steel blades upon the big grindstone which revolves beneath them by means of a powerful yet simple transmission. is a very comical aspect to see these people at work, particularly because every one of the workmen has a small, long haired dog, who serves as a sort of live stove. During the long winter in the mountains a body stretched out at full length suffers much from cold

to soften the boards. Head, shoulders

and arms reach over the end of the

in these ill-protected mills, and since it is not possible for the workman to warm himself by a change of position or by moving his limbs, this peculiar expedient has been adopted in Thiers. The dogs are well trained to their One whistle of their master calls them up, and a simple turn of the body indicates to them where they have to lie down to give new warmth to the body of their master.-Philadelphia

Self-Advancement.

seems very strange that our young people care so little about advancing themselves when they see thers eager, anxious, risking every obstacle to attain a higher plane than about us, gilds the commonplace, and a medium. So many of our young emphasizes the joys of life and of people are content with the lot cast our to them. They are fairly well done for, and reason that it is best to let well are ceaseless and unfailing. Seen enough alone. Well, in one light, through appreciative eyes the beauties that is sensible, but if we all acted on that plan what would become of the art, science and literature of the present century? Surely someone must aim in life, a lofty purpose, and yet associates will know how to take care trod on the unbroken paths. Then why not be, instead of existing performing the duty allotted us, probably conscientiously, let us think of new ventures, let us pursue study. Our mind will be lighter when alive, and we will have no time to indulge in that indescribable feeling, which is known as the "blues." day's duties are over, an instructive book, a discussion on current affairs political or otherwise, a few minutes to music, will serve to lighten and righten our pathway of life, and to make use of the intellect God has

It is hard to settle one's self to study after a day's toil, if all look upon it a a duty, but if we surround it with al the allurements of pleasure then how much easier it is and what rapid progress we make. Four or five young girls of my acquaintance have formed a reading club. They meet once a week at the home of one of the young ladies and their programme include writings from the different authors, in terspersed with music, and, of course, talk. Each member, under penalty of fine, must commit to memory a quo tation from some standard writer each week. The idea is a splendid one, and has brought pleasure and profit to its supporters. "Life is too short" for such supporters. "Lifeis too short" for such drudgery. Is it not worse drudgery to let the gifts God has given us be dormant till too late, and then we can not conform ourselves to either pleas ure or pain, but grumble and fret.

mind stored with knowledge; it has an abundance of resources.—Index. "Kiss me, Father."

we educate ourselves there is some

thing to lean on in misfortune or

It is told of the late Mgr. d'Hulst that while he was watching at the bedside of an apprentice boy stricken with black smallpox the little sufferer said, "Kiss me, Father." The young The young priest bent forward and kissed the forehead, dark, swollen and covered

with loathsome pustules.

Towards the close of his life, with the heavy duties of his ministry devolving upon him, Mgr. d'Hulst's favorite companions were the youths of the Institut Catholique, to whom he stood in the light of a father as well as of rector. He loved them as Lacordaire loved the boys of the Soreze College. The last confession he heard was that of one of these youths. It was on the day of All Souls. He had just said his last Mass, but had not yet left the church, when a fair haired youth came forward and asked him to hear his confession. Mgr. d'Hulst was then almost in a dying state. He staggered a few steps, then sank on a seat near the altar and motioned to the youth to kneel beside him on the stones. The confession over, he was seen to lean forward and speak a few words to the penitent and then trace over his head a large sign of the cross. This was his last absolution. Three days later

A Saint for the United States.

No saint as yet represents the nited States on the calendar of those formally canonized by the Pope. But this void is soon to be filled. On the morning of December 15 the Sacred Congregation of Rites held a session in Rome, at which the introduction of the cause for the beatification of the servant of God, John Nepomucene Neumann, fourth Bishop of Philadelphia, Pa., was specifically discussed. It is nearly ten years since Arch-bishop Ryan made formal application at Rome for the consideration of the claims of his predecosser for canonization. The investigation has since pro-gressed satisfactorily and so has the first stage of the judicial proceedings that will determine the case favorably or otherwise. The Pope alone can de clare any one canonized, and this is done only after a long and extended series of investigations that conclusively prove his right to be numbered among the heroes of the first rank in the battle for salvation.

Ringing noises in the ears, snapping, buz-zing, roaring, caused by catarrh, all disap-



### CHATS WITH YOUNG MEN. other words it will make of you a

speak ungenerous words. Their mere do? Tramp? That profession is crowd-presence is elevation, purification, ed, too, and you will be jostled and nature are drawn out by their inter- anywhere else. Better try the good, course, and we find a music in our old fashioned profession of religion. souls that was never there before.— It is not crowded and its pleasure in Henry Drummond.

Know the "Small Graces" of Life. that to know the "small graces of life" tion on your face as that many will is useless or frivolous. What we call the "social graces" are very valuable to a young man. That is the great lessened; the cut of your clothes will trouble with young fellows who are be set and the style will not bother you; earnest: they are too earnest, and upon your occupation will be set and how to all occasions. They can have a high "kill time will not bother you; your not close themselves up to all social of their own affairs and they will not pleasures or amenities. Girls feel bother you; and you will know how to Journal.

There is such a thing as a perfect oung man; I know there is, for I | (Book I, chapter xxi of the now some ; I see them every morning at Mass; and I thank our good God ing to that, which you will not be able or it-for the privilege of seeing them. I thank Him almost as much for the only get the necessary help by living young men as for the Mass, for the the life that the Brothers live; by livyoung men are a living, breathing ing it, mind you, and not by reading human example of the efficacy of the or dreaming about it or finding fault Mass. How I love to look at them! with those who are living a life you What faces they have! One can read know nothing of. Moreover, the re whole volumes of trials and struggles ligious life will make you strong, with and victories in their faces; and the such strength that you will not be that is the best of all, the peace, the do, your comrades' opinion to the con freedom from the agony of unrest trary notwithstanding. which torments the pursuers of pleasure-the pleasures which wither almost with the possession. These young nen have pleasures, I am certain, for I see nothing of sourness in their faces. They are happy, but they derive their the time to listen to it. pleasure rather from indulging themelves as little as possible than as much as is the common rule. I can see it in sickness. There is a pleasure in a their faces; and the pleasure of a vic ory over a sally of temper and over a desire for having one's judgment sought after and followed, which can not be hid but comes out on the face and breaks out in the child-like laugh, and the simplicity and straight for wardness and fearlessness of manner, which marks off these young men from the common crowd.

own way, for example is the most por

erful human agent. These young men are what we call Brothers; and I can't help thinking as I look at them how few Brothers there are and why such is the case. Why are there not more Brothers? And why are the ones we have, so little appreciated? For surely they are not valued at their real worth or people could not so easily criticize them. I hear them criticized with as much and sometimes more sharpness than the young men, who waste them selves and their substance on women and poker and beer and who are scarcely of more good than to give occupation to their mothers and sisters in cooking for them and darning their

stockings. "I won't send my boy to the Brothers' to be pounded around and abused I'll send him to the free school," so they do, some of them, send their precious sons to the schools, where the chief ambition of their teachers is to draw their salaries, and the crop of scoffers increases apace and we wonder how it comes. I tell some of these peo ple that if the Brothers are such bar barous people they should have themthe Brothers-arrested and fined and

imprisoned. It looks to me sometimes like jealousy or envy or of the Brothers'-so evident superiority that prompts some of the ill-natured criticism. They will find fault with the Brothers, but will not take the pains to go and do something

better themselves.

The Brothers, like the Holy Mass are a "hidden fountain, and many are a "hidden fountain, and see them people pass by that way and see them But happy are the people who do see them because they the people must be more or less like the Brothers in order to see them as they are. I would have more young men to be

Brothers. And why don't they? Because they have to give up so much After all what is it they give up They give up their company and poker and their beer, but what of that?

miserable slave; and the pleasures of indiscriminate, lawless love will There are some men and some women in whose company we are always at our best. While with them we cannot think mean thoughts or ity to buy it, and then what will you sanctity. All the best stops in our your feelings will be hurt, in it as creases with the indulgence, but will not sicken or disgust, nor devour your substance without adequate return Young men should not get the idea and it will set such a stamp of satisfac uncomfortable, and pardonably so, mind your own business, which will when they go to a concert or any other occupy all your time and leave you no form of entertainment with a young room or time to be fretting; and your man who constantly makes mistakes good life will prepare you for death, in little things. The small rules and and death will not bother you. And how in little things. The small rules and a laws which must be observed on all can you be otherwise than happy? Does not such a long array of good considerable than a law and a lings tempt you? Would not you young fellow makes a great mistake give considerable to have your neigh when he considers them beneath him or unworthy of his attention.—Edward W. Bak in February Ladies' Home You can accomplish this result by You can accomplish this result by learning to let them alone, according

to the great Mystic of Kempis: "If thou canst let men alone, they will let thee alone to do whatever thou wilt, tion "). But there is a mystical mean to catch without help, and you can joy and peace of such victories. Yes, afraid to do what you know you should

Don't talk to me about a 'vocation : your vocation is to save your soul; and you can do it a deal more surely in re ligion than in your present way. be you have a "call" if you could spare

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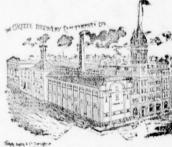
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PLAIN FACTS FOR FAIR MINDS.

That sort of pleasure will grow taste less after a time in spite of you; your gambling will drive you crazy, so you can't do anything else but gamble, and you will know it and deplore it, and will not be able to help it, in

Opening chorus—..... St. Mary's choir. Song—" In Old Madrid.".... Mr. Gorrie.

Recitation-...Miss Eliza Noble.

CONTINUED FROM PAGE THREE.

CONTINUED FROM PAGE THREE.

Beside a "Mater Dolorosa" hung
The picture of the "Angel of the Choir."
He sees it now thro' vista of the years,
Which stretch between him and that longgoneday,
It hangs within his memory as fresh
In tint and touch and look as long ago.
There was a power in it, as if the soul
Of her who painted it had shined in it
Its very self; there was a spell in it
Its very self; there was a spell in it
That fell upon his spirit thro' his eyes,
And made him dream of God's own holy heart.
The shadow of the picture, in weak words,
Was this, or something very like to this:

—A wild, weird wold,
Just like the desolation of a heart,
Stretched far away into infinity;
Above it low, gray skies drooped sadly down,
As if they fain would weep, and all was bare
As bleakness' own bleak self; a mountain
stood

As bleakness on believe stood

All mantelled with the glory of a light

That flashed from out the heavens, and a cross

With such a pale Christ hanging in its arms

Did crown the mount; and either side the

cross

There were two crosses lying on the rockOne of whitest roses—ULLAINEE
Was woven into it with buds of red;
And one of reddest roses—Merlin's name
Was woven into it with buds of white.
Below the cross and crosses and the mount
The earth place lay so dark and bleak an
drear;

drear; Above, a golden glory seemed to hang Like God's own benediction o'er the na I saw the picture once—it moved me so I ne'er forgot its beauty or its truth ; But words as weak as mine can never paint That Crucifixion's picture.

Merlin said to me, day—some far off day when I an dead.
You have the simple rhymings of two hearts.
And if you think it best, the world may know.
A love tale crowned by purest SACRIFICE.

C. M. B A.

Resolutions of Condolence.

a regular meeting of Branch No. 13, tord, held Wednesday evening, Jan. 27, the fellowing resolution was unani-dly adopted: Stratford, held Wednesday evening, Jan. 27, 1897, the following resolution was unanimously adopted:

That whereas it has pleased Almighty God to remove by death the father of our respected Brother, Felix Devlin,

Resolved that we, the members of Branch

Resolved that we, the members of Branch No. 13, hereby express our heartfelt sorrow for the loss sustained by him and extend to him our most sineere sympathy and condolence in his sad affliction; Also Resolved that a copy of this resolution be inserted in the minutes of this meeting, and sent to him, and also published in the official James O'Loane, Pres. E. J. Kneitl, Sec.

At the last regular meeting of Branch No. 3, Stratford, the following resolution was

13, Strattord, the following formulations of the Moved by M. J. Dillon, seconded by M. Gleason, that Branch No. 13, reduce the entrance money from three dollars to one dollar for the next ninety days from this date, anuary 27, 1897. James O'Loane, president, E. J. Kneitl,

Stratford, Jan. 29, 1897.

Election of Officers.

Election of Officers.

Branch 77, Lindsay.

Chancellor, H. H. Harry; Pres., M. W. Kennedy; 1st Vice Pres., J. R. Shannon; 2nd Vice Pres., Geo. F. Barnett; Rec. Sec., J. J. MacDonnell; Ass't Sec., J. Gillogly; Fin. Sec., J. O'Rellly; Treas, W. P. Boyle; Mar., J. P. H. Fitzpatrick; Guard, M. Hennessey; Trustees, P. J. Hurley, W. P. O'Boyle, John Fleury, J. A. Gillogly and Wm. Steers.

### A. O. H.

DIVISION NO. 1.

DIVISION NO. 1.

Toronto, Jan. 19, 1897.

Sir—With your kind permission I desire to give to your many readers a little sketch of the recent doings of Division No. 1, A. O. H. Entering into the New Year the members are looking back with pride at the success which has attended their past efforts. The Division during 1896 has added largely to the membership as well as greatly increased its treasury fund. The concert lately given under the auspices of the Division was a financial success, and the thanks of the members are tendered to the Ladies of Auxiliary No. 1, Daughters of Erin, for the kind manner in which they rendered their assistance, which helped to add a big item to the financial part of the entertainment.

The last regular meeting of the Division helped to the control of the control

of the entertainment.

The last regular meeting of the Division held in the old year was on Monday night, Dec 28, nearly every member being present, as also a large number of visiting Brothers. The most important business on the calendar for that evening was the annual election of officers for the ensuing term, which always interests each and every member. When dar for that evening was the animal electron of officers for the ensuing term, which always interests each and every member. When the order of business for the election came up, County President Bro. W. J. Moore was invited to take the chair and conduct the election. Many candidates were placed in the field, and after some interesting contests the following were declared chosen for 1897: Chaplain, Rev. Father Ryan, rector of St. Michael's cathedral (re elected by acclamation); Physician, M. Wallace M. D. (re elected by acclamation); President, J. J. Rutledge; Vice-President, Wm. Richardson; Rec. Sec., Wm. Ryan; Fin. Sec., Patrick Mohan; Treasurer, W. J. McLean, Nearly all the officers elected have served for the past year,—a fact which proves that they had a good record.

for the past year,—a fact which proves that they had a good record.

The first meeting of the New Year was held on Monday night, January 11, when a goodly number of members were present. Annual reports were received from the Secretary and Treasurer, which showed a great increase in the receipts over the past years. The expenditure was very large, including a great amount for sick benefits and other charitable donation, which shows that Division No. 1 lives in accordance with the grands to principle of the Order, namely. "True Christian Charity." The representatives of the division on the Union Concert committee for St. Patrick's night report that all arrangements are about completed. The Massey Music Rall has been secured for the occasion, and some of the leading talent that has ever appeared in the city will compose the programme.

The installation of officers for the new year took place at the last meeting, the ceremony being ably conducted by County President W. J. Moore. After the installation Bro. Moore explained the work of each officer and the manner in which he should perform his duty in order to be a true Hieberman and worthy officers and, he said, he believed it safe to heartily congravitate the Division on having elected an

splained the work of each officer and the manner in which he should perform his duty in order to be a true Hibernian and worthy officers and, he said, he believed the stafe to heartily congraulate the Division. The taske to the artily congraulate the Division having elected an efficient staff of officer. The President, Bro. J. J. Kutleoge, before resuming the chair, in an able and well finished style thanked the members for the honor they had seen fit to bestow on him in re electing him for the fourth term as their President, and he said he hoped that activiness would be displayed by each and every member for the welfare of the Division. If so prosperity was sure to reign in the fature as it had in the past. The remainder of the officers also spoke in a similar strain, showing the appreciation they had for the esteem in which they are held by the members.

Thanking you, Mr. Editor, for your valuable space, and wishing your paper a happy and prosperous New Year.

Wm. Ryan, Secretary,

receive," to be their strength and consolation in their sad bereavement.

Resolved that a copy of this resolution be sent to the CATHOLIC RECORD for publication, and also to wife and children of deceased.

James McManus, Rec. Sec.

### DIOCESE OF LONDON.

On the occasion of Rev. Father Kennedy's arrival in Sarnia, as successor to Rev. Father Bayard, the members of Court St. John, Catholic Order of Foresters, presented the following address:
Rev. J. Kennedy, P. P., Sarnia:

Rev. J. Kennedy, P. P., Sarnia:
Rev. Dear Father—Court St. John, No. 223, of the Catholic Order of Foresters, established in the parish of Sarnia, bids you a generous and hearty welcome as parish priest.
This order is founded on the three great cardinal principles of Faith, Hope and Charity, and is under the direct supervision of the Most Rev. Doctor Feehan, Archishop of Chicago as High Court Chaplain.
Established in 1883 with a small membership, its numbers have multiplied at a phenominal rate, having on the first day of January 1897, 43,800 names inscribed on its rolls scattered throughout the several States of the Union and in the Provinces of the Dominion of Canada, Quebec having 8,640 members and Ontario 3,712 members.
To be admitted a member a man must be under forty five years of age, in good health as vouched for by the examining surgeon's certificate, and a good practical Catholic. Assessments are made and paid as in other organizations. The benefits are payment of a stated amount to the representive of the member after his death and a weekly allowance in case of sickness or bodily in jury.
The court has a membership of about thirty in your parish—is in a prosperous condition, and hopes, Reverend Dear Father, that you will kindly lend your aid for its welfare and advancement.

The officers and members hope and pray

advancement.
The officers and members hope and pray The officers and members hope and pray that you may be spared many long years to minister to the temporal and spiritual affairs of the parish with satisfaction to your self and for the great good and advancement of our holy religion. If not too late we wish you a very happy New Year.

Signed on behalf of St. John Court, No. 223, Fredrick W. nino (Chief Ranger), Patrick Buckley, John Langan, John Bohannan.

Fredrick W-nino (Chief Ranger), Patrick Buckley, John Langan, John Bohannan.

REV. FATHER M-MENAMIN SAYS GOOD-BYE TO THE PEOPLE OF SIMOOE.

On Sunday, the 24th ult, Father Mc-Menamin told his congregation that, in compliance with the wish of His Lordship lishop O'Connor, he would leave on Feb. 1st to take charge of another parish. The announcement was a painful surprise to the people of this mission, who had become so much attached to him. Not only Catholics, but Protestants who frequently attended Mass and Vespers to listen to his instructive sermons, were very sorry to hear that he was about to leave us. Father McMenamin is not only an exemplary priest and a strong advocate of temperance, but he is a prudent linancier. He leaves the Simco mission in good shape and has troubled the people little for money. On Sunday last, long before the time for Mass to begin, the church was crowded to the doors with people of all denominations, to hear what might be the last sermon from a priest they admire so much, not only on account of his eloquent sermons, but because he practises what he preaches. The choir were on hand in full force and rendered in their usual excellent style "Battman's Mass in F." The solos were well taken, especially one by Mr. J. J. O'Neil, "Not Ashamed of Christ." Father McMenamin tock for his text the words, "Come ye blessed of My Father, possess the Kingdom prepared for you," and preached therefrom a very impressive sermon, one that will not soon be forgotten by those who had the pleasure of hearing it. At the conclusion of Mass the following address together with a purse) was presented to him by the people of the Simcoe mission:

Sunday, Jan. 31, 1897.

mission:

Rev. and Dear Father—If it were not that all equally rejoice in the consolation of hope for true justice in eternity, at times the artains this world would mislead us; not with its toys of prosperity perhaps, but with the whip of adversity. "Obedience promptly, fully often is of prosperity perhaps, but with the wive versity. "Decience promptly, fully given is the most beautiful thing that walks the earth, and leaving us, dear faither, in compilance wit the request of His Lordship our beloved Bisho O'Connor, we regret very much your departure, but realize that your lot with us has been op ath of roses, yet not a word of complain or censure fell from your lips.

"The way to bliss lies not on beds of down

We not only wish to express our regrets, by We not only wish to express our regrets, but also to approach in this manner to hand you, dear Father this purse as a visible token of our love for a plous, and sincere priest of prayer and good example, who has always been a ready and devoted guide in our spiritual affairs during what seems so short a period.

Its but fair to mention that you have materially decreased our debt also.

May the spirit of courage and perseverance and almighty God's peace and blessing always and almighty God's peace and blessing always the spirit of course and should be seen and almighty God's peace and blessing always are seen as the second seen always and almighty God's peace and blessing always and almight when the your fields of labor!

emain with you in your fields of labor

For priests 'tis said are patterns for the rest The gold of heaven who bear the God im pressed." (Chaucer.) Promising that we will always remember you

Promising that we will always remain our poor prayers, and trusting that you will in our poor prayers, and trusting that you will not forget us, and asking your blessing, dear father, upon ourselves and families, and for the members of the League of the Sacred Heart of Justines, and the members of Branch 231 of the C. M. B. A., both of which you established here, we beg leave to subscribe this farewell.

On behalt of the congregation,

Coruelius Elliott,

and others.

and others.

The address was read by Mr. W. E. Kelly, and the purse was presented by Mr. J. C. O'Neill. In presenting the purse Mr. O'Neil said: "Rev Father, in handing you this purse, on behalf of the people of this mission. I wish to say that it contains a small gift from nearly every family in the mission, and from the young men and women who are from the young men and women who are doing for themselves. The purse is not a large one, but it is a silent proof of the warm place you hold in the affections of the people

f this mission."

Father McMenamin thanked the people Father McMenamin thanked the people with the people of the people with the people of the people with the of this mussion."

Father McMenamin thanked the people for their kind address and generous purse. He said he did not expect it, but it was no surprise to him as he had on two occasions since coming to Simcoe been the recipient of the same proof of the warm feeling that existed in Simcoe for him. He spoke very highly of his successor, Father Forester, who, he said, was a promising young priest, and was coming amongst his own people and they should be proud of him, one of God's anointed. Some may say he is too young a priest to make a success of the Simcoe mission. But, said he, Father Forester will succeed, and the best proof I can give you is that he is being sent here by Bishop O'Connor. It Bishop O'Connor had any doubts he would not send him. If he does not succeed I will be very much surprised to hear it. He then gave his blessing to those present, and shook hands with each.

Simcoe people congratulate the people of Ridgetown on their good fortune in getting tor their priest Rev. D. P. McMenamin.

Simcoe, Feb. 1st, 1897. ON.

PRESENTATION TO REV. D. A. MC'RAE.
Owing to changes which have been made
in Sarnia, Forest and Parkhill R. C.
churches, the Forest church will hereafter
be connected with the parish of Sarnia, instead of Parkhill. Consequently Rev. D. A.
McRae, of Parkhill, who has had charge of the
Forest church for ten years past, preached
his farewell sermon here last Sunday, and on
Monday evening he was waited on at the RESOLUTION OF CONDOLENCE.

The members of the Ancient Order of Hibernians, Division No. 1, Elgin Co., unanimously adopted the following resolution of condolence:

Whereas it has pleased Almighty God, He who is the Giver of life and light, to take to Himself our much lamented brother, John Powers, and while always bowing in Christian submission to the will of God, because He is the Way the Truth and the Life.

We deeply deplore the loss his faithful wite and loving children will sustain, and we implore Him who has said "ask and you shall" her residence of Mrs. McAlpine by a large number of his parishioners, and was presented with an address and purse of over \$50. The wind and address expressed the regret of the congregation that their beloved pastor was leaving the rems. An oyster supper and a programme of music, singing, speeches, etc., were thoroughly enjoyed by all present. During the ten years he has labored among the people of this parish he has been very active in the material as well as the spiritual inter-

ests of his people, and it is largely due to his efforts that the congregation have the fine new church that was completed in 1893. In leaving Forest he takes with him the love of those of his own church, and the esteem of those of other denominations. His successor here will be Rev. J. Kennedy, late of Sorforth, who is now stationed in Sarnia.—Forest Free Press, Jan. 28.

### DIOCESE OF HAMILTON.

One of the most entertaining and instructive of the Separate school winter course of lectures to the advanced classes was that given by Dr. Balfe, on Friday afternoon. His subject was Digestion, and he explained it in a manner which could be easily understood by all the pupils. The next lecture on the physiology course will be given by Dr. Griffin.

A very entertaining lecture was given to the same classes by Dr. Thos. O'Hagan, on last Tuesday. His subject was Reading and How to Read. Dr. O'Hagan lectured at Loretto Academy, on Wednesday, to the Ladies of Loretto and their pupils. His subject was Literature and What to Read, and he also lectured before the teaching staff of the Sisters of St. Joseph, on Literature, diversifying his lecture by reading choice selections from the poets.

The annual festival in aid of St. Mary's Orphan Asylum will be under the direction of Rev. Chancellor Craven. This announce ment suffices to ensure its success. Lovers of music, and those who are charitably disposed, may look forward to a great treat.

LEO LITERARY SOCIETY.

The talented and progressive young people of the Lec Literary Society have established an enviable reputation in the line of bright and meritorious entertainments, which invariably secure a good attendance for them. Their concert held in St. Mary's Hall last evening fully sustained their reputation, both in regard to attendance and excellence of programme. The hall was comfortably filled with an audience capable of an intelligent appreciation of the artists who contributed to the programme, and who were, almost with out exception, compelled to double their numbers with encores.

An address, pregnant with practical suggestions on How and What to Read, was delivered by Dr. Thomas O'Hagan during the intermission. He first pointed out the necessity of discrimination in reading. He referred to this as an age of great literary advancement, in which reading is an important factor in education. He considered the importance of his subject such that a chair in the unive

"If you ask me how to read," said he, "I would answer: Read not to contradict or refute, but read to weigh and consider." He would lay down attention, as the first condition, and emphasized the importance of reading with a method and definite ain. "Be honest in your reading," he urged, "and do not condemn a book because you cannot appreciate it."

We give an account of the donations to ceived.

Mrs. Wm. O'Connor, Bonfield, cushion and cash \$5 00.

Mrs. J. Cashill, Bonfie'd, water pitcher, cup, dresses for children.

T. Brunet, Reeve, Bonfield, one sheep.

C. Robert, Reeve, Ferris, checker board, \$4.

Mrs. John O'Boyle, Sault St. Marie, 1 pair of shoes, child's jacket.

Levi Lamothe, Bonfield, 20 tie pins.

La Presse, Montreal, crayon, portrait of Father Martel.

nonest in your feature, the consideration of what to read, he considered it of vastly more importance to know how to reach the hearts of books than to know what books to read.

Literature, in his opinion, naturally was divided into history, philosophy, fiction and poetry. He thought that history and literature must always be closely associated, but condemned the method of our schools in teaching history in chunks. Students were given a chunk of Rome, chunk of Greece (laughter) and a chunk of England, and the result was a confusion of ideas.

He also pointed out what might be done in ancient philosophy and fiction. "If you want to read fiction, read only the old masters: the novels of to-day are only froth," he said.

Canieux Deroins, vases.

Henry Morgan, Montreal, 2 puzzle boxes, 2 sets of dominoes, 2 champion boxes.

Henry N. E. Hamilton, Montreal, metallophon, flute, doll, 3 baskets, pin cushion, 3 hand-kerchiefs, 2 ribbons, a gun, cattlogue.

D. & J. Sadlier, Montreal, "Butler's Lives of the Saints."
Dupuis Frere. Montreal, 12 neck collars.
Chas. Desjardins, Montreal, smoking ca

ers: the novels of to-day are only froth," he said.

In conclusion he would strongly advise the reading of poetry. In the first place, the poets were not only singers, but sooth-sayers, and, secondly, because of its beneficial effect on diction. He considered that the reading of poetry might be profitably confined to the productions of twenty of the best poets, ten of which he proceeded to name. With such a prodigality of gifts and genius, he said, there is no need of reading the trifling.

He closed his lecture by repeating Longfellow's "Excelsior" in his charming style, which was much appreciated by his audience.

The programme consisted of songs by Miss The programme consisted of songs by Miss Lottie Bridges, Miss Minnie Graham, Miss E. Holman, Miss G. Tyson, W. W. Barlow and Harry Bull. Miss Mary Aussem very cleverly rendered some select recitations; instrumental music by Miss Flora Jessop and Miss Julia Zingsheim, a farce. The Sham Professor—produced by the members of the society, created great laughter and anuse ment. Mr. Hiscott, organist of St. Mary's Cathedral, acted as accompanist, and M. J. O'Reilly performed the duties of chairman.

Rev. F. Ryan of St. Michael's Cathedral, we learn from the Globe of the 27th, lectured before the Women's Art Association on the previous afternoon, on the paintings of Fra Angelico, whose frescoes in the church at Orviete and elsewhere are the admiration of artists. Angelico was a Dominican monk, born near Florence in 1387, entered the monastery at the age of twenty, and died in 1455. His life work, as reflected in his pictures, the lecturer held to be a proof that the monastic life is one of activity, of knowledge and of self-sacrifice, the direct reverse of a statement made by a recent writer that it is one of ignorance, indolence and self-shness. Only by the constant meditation upon the spiritual life could it have been possible for him to have clothed his figures with that atmosphere of spirituality which is their distinguishing characteristic. His pictures deal not with natural religion, but with the revealed religion of Christianity. Agnosticism and materialism have no place in them. The lecturer contrasted the works of Angelico with those of Dore, the one tending to portray the aspects of beatific existence, and struggles of humanity. Angelico's conception of divinity, as he has left it to us on canvas, has never been equalled. His saints seem to be illuminated by glory; his angels are endowed with those qualities of charity, swiftness, impenetrability and immortality spoken of by St. Augustine as the attributes of the spirit; his virgin is far removed from the material creation of those moderns who scoff at the lessons of the ages of faith, and his Christ is Christ the Divine, not the historic Christ of Renan, but the Son of the Living God. The essence of these pictures, that quality which comes from the soul of the painter and reaches the heart of the observer, can only be fully appreciated by observation of the original paintings; but much could be done to purify modern ideas of art and to correct their dangerous tendency by fostering a love and appreciation of such masterpieces as these in such repl ARCHDIOCESE OF TORONTO.

### AT HOME.

The "At Home." given by the young ladies of the Sodality in connection with St. Mary's Church, Collingwood, on Wednesday evening, 20th inst. was an unqualified success. Although the night was stormy, Mrs. Noble's handsome residence, where the entertainment was held, was crowded to the doors, standing-room being at a premium. Mr. James Guilfoyle acted as chairman and announced the various numbers on the programme, which was a lengthy one. Refreshments were served in the large dining room. Coffee, cake and other dainties were served in abundance to the large sudience and very much appreciated. The total proceeds will foot up to nearly \$100, a part of which, we understand, is to be applied by installing St. Mary's church with the electric light. light.
The following is the programme:

glen: lamp, given by Purvis Bros.. North Bay, won by Miss A. Rathweil, Clint P. O.; photographs of Holy Land, given by Father Scoilard, North Bay, won by Fred. Gagne. Bonfield: mirror, given by Mrs. M. Mainville, won by His Lordship Mgr. Lorrain, Pembroke.

The contest between Miss Dunn and Miss Desrochers, for the most popular young lady, gave to our bazaar the remarkable sum of 1887,00. Miss Desrochers won by a majority of 816. We congratulate and thank both candidates. The ring given to the most successful collector for the bazaar was taken by Miss Lizzle Donnelly. of Bonfield, who came first with \$30,00. We were forgetting to say that quite a number of folliette people also contributed towards the bazaar. Of them we will say: the last but not least. The good prayers of many a pious soul have been the instruments of the success of our undertaking. We chank again all our well wortby benefactors, and pray for their bappiness and their prosperity and tope in the continuance of their past favors. The Committee.

THE HONOR ROLL OF ST. PETER'S SCHOOL, LONDON, FOR THE MONTH OF JANUARY. Piano solo—...

Miss Keely.

Vocal duet—" Golden Love.
Miss Ella Stone and Mr. Gorrie.
Recitation—" The Newsboy."
Master Harry Anderson.

Mandolin solo—
Miss M. Noble. Ring exercise—...

By ten young ladies. PART II.
Chorus—" Dancing O'er the Waves,"......
St. Mary's choir. St. Mary's choir.

Cornet solo—

Master Jas. Stone. Piano solo—

Miss Mary Simmons.

Vocal solo—

Sweetest Story Ever Told.

Miss Ella Stone.

Miss Ella Ntone.

Recitation — Mrs. Wm. Anderson.

Vocal solo — Mrs. Jas. Guilfoyle.

Mandolin sole Miss Eliza Noble.

Club swinging — Misses Andrews and Noble. Senior. Power,
Moore,
J. Phelan,
J. Doyle,
L. Cushing,
L. Moore,
Lee Garvey
J. Feeney,
J. Feeney,
J. Doyle,
A. Power,
J. Phelan, G. Mullins F. Bricklin J. O'Rourke A. Paris A. Girard G. Mullins W. Forristal Christian The following were on the various committees, and to whose energy the "At Home" was brought to a successful issue:

Ticket sellers—Misses B. Hanley, H. McArthur, Maggie Howard and Minnie Coady. Reception committes—Misses K. Doherty, Maggie Boyle, Mrs. H. Hocking and Miss Annie Boyle.

Programme committee—Mrs. M. Brophy, Miss B. Boyle, Mrs. W. Andrew and Miss G. Andrews. Grammar, Geography History, History, Literature, Physiology Composition Senior. O'Loughlin M Gleeson Galbraith M. Kelly Andrews.

Refreshment committee—Mrs. Kelly, Miss B
Boyle, Miss Stephens, Miss Fisher and Miss Christian E. Tierney. Boyle, Miss Stephens, Miss Fisher and Miss Farrel.

The young ladies who took part in the ring exercise were: Miss Maggie Noble, Miss Annie stone, Miss Maggie Long, Miss Edith Andrews, Miss Maggie Long, Miss Edith Andrews, Miss May Braniff, Miss Emily Keely, Miss Tessie Coady and Miss Nora Doberty.

Taken also May Maggie Long, Miss Emily Keely, Miss Tessie Coady and Miss Nora Doberty.

Taken also may be provided to the concregation of St. Mary's check the may well feel proud of the success of the entertainment, and too much praise cannot be bettowed on the young ladies who gave their time and energies to make the affer such the man decided success.

Also Miss May Braniff. Miss Emily Miss who have the additional man and the success of the Catolic community for her kindness in throwing open her resistence, at a deal of miconvenience to herself and family, and for the interest she took in making the function the success it was.

T. J. C. Reading. Spelling. Writing. Drawing. Land,
Flannery,
Gleeson,
Phelan,
Walsh,
Carrothers,
Foley,
Carrothers,
Wilson,
McLean,
McCartby,
Foley, Arithmetic. Grammar. Geography History. Literature, J. Foley. L. Costello, L. Mahoney. G. Walsh, Physiology,

### Composition, BONFIELD BAZAAR. WEDDING BELLS. Rev. Father Martel. of Bonfield, and the n

ners of the Bazaar Committee wish to tender heir most sincere thanks for the noble, cor-tial and penerous encouragement given them their kind benefactors in their undertak-og, vlz., the construction of the presbytery at

ong, viz., the construction of the donations re-

La Presse, Montreal, crayon, portrait of father Martel. Mr. Kelk, Montreal, cushion. Cadieux Derome, Montreal, 1 album, 2 flower

dish, 65 cents.

J. Kelly, silver ink-stand, 50 cents.
E. C. Leblanc. 1 sash door for cottage. 89.

Mrs. P. Pigeon, lumbrella holder. Messrs. Perrier, Hart, Mooney, Kelly, silver

Messrs. Perrier, tank, fruit dish. 84. Mas Morgan, Miss Loughrin, and others, a Mas Morgan, Miss Loughrin, and others, a

aprons, and cushion.
There was quite a good list from Pembroke.
Nrs. W. Murray, Miss O'Meara, Miss Lee, Miss

aprons, and cushion.
There was quite a good list from Pembroke.
Nrs. W. Murray, Miss O'Meara, Miss Lee, Miss Copeland, centributed very largely to the success of the undertaking by their kind donations. The pupils of the Pembroke convent worked hard to makefancy work for their little friends of Bonfield.

His Lordship Mgr. Lorrain, notwithstanding the many sacrifices imposed upon him by the care due to many new missions, gave us most substantial help.

Among the articles sent from Arnprior we noticed with pleasure the following ones:
Mrs. Geo. Valir, silver sugar spoon.
Miss Louisa Valin, oil painting, 85.
Miss Murphy, silver card receiver.
Miss Tierney, a pair of mits for children.
Rev. Superior Demers. Superior General of the Grey Nuns, Ottawa, kindiy sent a valuable prayer book, in English. We were pleased to see Mrs. Laurent Kussie, of Bonfield, so cordially welcome in Ottawa.
Indeed the donations were nice and generous.
And now we will tell our Eganville friends whom we can never torget—have a little pattency. Kindiy allow us to say that we realize fully well sil the sacrifices you have made to oblige us. Even if the writer were an Irishman he could not say with a greater sincerity—God bless you!
Mrs. C. M. Elligott, I cushion.

Jod bless you!
Jod bless you!
Mrs. C. M. Elligott, I cushion.
Miss B. M. Elligott, i card holder.
Mrs. J. E. Gorman, I cushion, girl's white

shoes. Mrs. W. George Gorman, fancy work, meer-shaum pipe. Mr. James McDermott, silver breakfast

Patrick Bulger, silk handkerchief. Farmer, of Rutherglen, gave a valuable

O'CONNOR-LEVY.

O'CONNOR-LEVY.

St. Francis Xavier Church was the scene of a most pleasing event on Monday morning, the 25th ult, when Rev. Father Ryan, P. P., united in marriage one of Renfrew's foremost merchants, Mr. Wm. O'Connor and Miss Minnie Levy, niece of Mr. Tobias Stafford, of this place. The bride (who was given away by her uncle) was faultlessly attired in a handsome fawn and brown travelling suit, with silk and velvet trimmings-toque to match. Miss Teresa Stafford, of Almonte, made a charming bridesmaid, while Mr. Dennis Brennan ably supported the groom. Nuptial Mass was celebrated. After the ceremony the newly-wedded couple repaired to the residence of Mr. Stafford on Plaunt street, where a sumptuous repast awaited them. Mr. and Mrs. O'Connor left on the 9 o'clock train for Ottawa. The bride received a number of useful and costly presents from her large circle of friends and relatives.—Renfrew Mercury.

WALSH-O'CALLAGHAN.

A pleasant event took place at the residence of Mr. Terence O'Callaghan. of Adelaide vil

WALSH-O'CALLAGHAN.

A pleasant event took place at the residence of Mr. Terence O Callaghan, of Adelaide vil lage, on the 26th of January, the occasion being the marriage of his fifth daughter. Annato Mr. John Walsh, of Watford, Rev. Father formed the ceremony. The bridesmand was Miss Kate Walsh, sister of the groom, while Terence Patrick O'Callaghan, brother of the Patrick O'Callaghan, brother of the Patrick of the happy couple for the groom that the ceremony the happy couples, where they and their friends sat did ancing was also indulged in until the small dancing was also indulged in until the single for the groom of the wedding breakfast. Singing and dancing was also indulged in until the single for the wishing Mr. and Mrs. Walsh a long and happy life. The young couple left for a wedding trip to the West, amidst a shower of rice and goodwishes. Chas. Desjardins, Montreal, smoking cap, 12 (apes.
Purvis Bros., North Bay, lamp, 85.00.
Albert Gauther. Montreal, 1 holy water font, 2 statues, 2 crucifixes.
Jodge Valin, North Bay, taup, 85.00.
Purvis Bros., North Bay, laup, 85.00.
Mrs. J. M. McNamara, North Bay, 1 tidy, 81.50.
Mrs. J. M. McNamara, North Bay, 1 tidy, 81.50.
Rev. Father D. J. Scollard, North Bay, book, photographs of holy land.
J. Burke, North Bay, tidy, 82.
B. M. Mulligan, North Bay, chair, 85.
E. W. Ross, North Bay, salver butter dish, 83. W. J. Parons, North Bay, silver butter dish, \$\sigma\_1^{\text{Si}}\$.

Mrs. Daniel St. Pierre, well seconded by a few young ladies of North Bay, made a good canvassing on the christening dress presented to the bazaar by our Mattawa friends.

Sturgeon Falls was well represented by Rev. Father Gingras giving a very bandsome clock. Mattawa, with its usual sympathetic way, responded generously to the appeal.

John Loughrin, Esq., 1 shooting gun.

Mrs. John Loughrin, sugar and cream set.

Mrs. Hurdman, collar and cuff box.

Mr. Telgman, aprons, dresses.

Miss M. Kelly, bicture of Bishop Lorrain, doll, handkerchief case.

Mrs. Rankin, 10 yards flannellette, \$1.50.\frac{1}{2}\$ Mr. A. Thompson, silver box, 25 cents.

Mr. Thimmens, 10 yards fress goods, \$2.50.

Arthur Perrier, child's boa, 75 cents.

Mr M. Gawrean, porridge set, 50 cents, fancy dish, 55 cents.

J. Kelly, silver ink-stand, 50 ceats.

### MARKET REPORTS.

LONDON.

Solve the service of the service of

\$8.00 a ton.

TORONTO.

TO

lamb, carcass, per lb., 6} to fee; vea; carcass, 5 to 6c; mutton, per lb., 4 to 5c.; dereass, 5 to 6c; mutton, per lb., 4 to 5c.; dereass, 5 to 6c; mutton, per lb., 4 to 5c.; dereased bogs, \$4:60 to \$5.65.

Montreal, Feb. 4.—The grain market was quiet, and without chance. Oats, 24 to 25c; peas, at 48 to 49c; and buckwheat, at 34; to 34c; peas, at 48 to 49c; and buckwheat, at 34; to 34c; peas, at 48 to 49c; and buckwheat, at 34; to 34c; peas, at 48 to 49c; and buckwheat, at 34; to 34c; peas, at 48 to 49c; and buckwheat, at 34; to 34c; peas, at 48 to 49c; and buckwheat, at 53 to 10 to 50.00; and strong bakers' at 84 to 10 to 50.00; and strong bakers' at 84 to 10 to 50.00; and strong bakers' at 84 to 10 to 50.00; and strong bakers' at 84 to 10 to 50.00; and strong bakers' at 84 to 10 to 50.00; and strong bakers' at 84 to 10 to 50.00; and strong bakers' at 84 to 10 to 50.00; and strong bakers' at 84 to 10 to 50.00; and for light-weights is good, and prices rule steady at 12c for 2,000 boxes. Butter was quiet; finest creamery is difficult to obtain; and 20c is readily obtainable. Eggs—Montreal limed, 135 to 40c at and 20c is readily obtainable. Eggs—Montreal limed, 135 to 40c at a bush. Port Huron, Mich., Feb. 4.—Grain—Wheat, per bush, 82 to 38c; oats, per bush, 15 to 17c; corn, per bush, 22 to 24c; rye, per bush, 22 to 35c; backwheat, 20 to 22c per bush. 15 to 17c; corn, per bush, 22 to 24c; rye, per bush, 25 to 50c; a bushel.

Hy and Straw—Hay, 8750 to 88.50 per ton on the city market; baled, hay, \$7.00 to \$9.00 per cont.

Hy and Straw—Hay, \$750 to \$8.50 per ton, to car bush, 22 to 35c; bands, 25c; bands, 25c; choice, 8.50 to 83.50 per cont.

Pork—Light, \$4.00 to \$4.25; choice, \$5.00 to \$8.50 per cwt.

Mutton—\$6.00 to \$7.00 per cwt.

Spring Lamb—Dressed, \$7.00 to \$8 per cwt; live, \$3.00 to \$3.00 per cwt.

Sylon to

Pork.—Light, 44.00 to \$4.25; choice.\$4 50; heavy, \$3.50 to \$4.00, no sale. Live weight, \$3.00 to \$3.25 per cwt.

Mutton—\$5.00 to \$7.00 per cwt.
Spring Lamb—Dressed, \$7.00 to \$8 per cwt; live, \$3.00 to \$4.00 each.
Veal, \$6 to \$7.00 per cwt.
Poultry—Chickens, \$ to 10c per pound; alive, 4 to 5c per lb.; turkeys, 9 to 10c per pound; pigeons, 15c per pair, alive; ducks, 10c per pound; geses, 85 per pound.

Hides and Tallow—Beef hides, No. 1, 5½ to 6c per lb.; No. 2 4½ to 5c, per lb, for green; ealf \$kins, No. 1, 8c per lb; No. 2, 6½ to 7c, per lb; shearlings, 15 to 20c each; lamb \$kins, 25 to 50 cents each.

Tallow—27 to 3c per lb.

Latest Live Stock Markets.

ernet.

Mrs. Patrick Bulger, silk handkerchief.

Mr. Farmer, of Rutherglen, gave a valuable water set.

In Bonfield we would mention Messrs. M.

M. Cahill. Denis Boivin, Valere Labrecque, J. B. Pigeon, Jos. Landon, Geo. Therianit, R. Waugh. F. Dorway, Jos. Dunn, P. Vaillancourt, etc., etc., Mesdames John Mark Cahill, Jos. Dunn, P. M. Oconor, John Chaille, Fred Gagne, Mrs. M. Mainville, T. Ferrell, J. A. Levesque, L. Lemieux, George Beaudoin, Osear Godreau, etc., etc., Misses E. St. Cvr., J. Valin, L. Lee, C. Dunn, R. A. Desrochers, Louisa Beaudoin, R. A. Paceant, L. Proulx, H. Allard, A. Martin, A. Levesque, etc., Mr. M. Auguste Trahan, J. Chaille gave two heads of young cattle. Mr. Valere Labrecque had kept a sheep for the bazaar.

We conclude by the happy winners:
Shooting gun, given by Mr. Loughtin, Esq., won by James Landon, Bonfield; christening dress, given by our Mattawa friends, won by Mrs. N. Gagnon; table cover, given by Mr. Myses Mark, Cahill, and friends, won by Father Valois, Woonsocket; eake, given by Mr. J. Cahill, won by Father Valois, Quilt, given by Mrs. Foisy, won by Albert Boissonneault, Mattawa; handsome clock, given by Father Gingras, Surgeon Falls, won by Mr. M. Hellis, Won by Basile Deschienes; lady's gold watch, Given by Mr. P. Sheedy, Bonfield, won by Levi Lumothe, Bonfield; tiecase, given by Miss Holdship North Bay, won by Mrs. Klod. North Bay; erayon portrait of Father Martel given by La Presse won by Mrs. A. Cherrier, Montreal; silver fruit basket, given by four Mattawa friends, won by Mrs. A. Cherrier, Montreal; silver fruit basket, given by four Mattawa friends, won by Mrs. A. Ch. Cherrier, Montreal; silver fruit basket, given by four Mattawa friends, won by Mrs. A. Ch. Cherrier, Montreal; silver fruit basket, given by four Mattawa friends, won by Mrs. A. Ch. Cherrier, Montreal; silver fruit basket, given by four Mattawa friends, won by Mrs. A. Ch. Cherrier, Montreal; silver fruit basket, given by four Mattawa friends. TORONTO. TORONTO. TORONTO. TORONTO. Feb. 4.—Export cattle was actually unchanged and quiet, at from  $3\frac{1}{2}$  to 4c. per lb.; a few choice lots sold at  $4\frac{1}{4}$ c.

The demand for butcher cattle was a shade better, perhaps, for anything really good, but common stuff was wester, at 2 to 2½c, per lb.; the best price was 2½ to 3c, and occasionally 3½c, per pound. Medium cattle fetched from 2½c, per pound. Medium cattle fetched from 2½c, per pound. Medium cattle fetched from 2½c, per pound. Stockers were worth from 82.25 to 82.70 per 100 pounds. Stockers were worth from 82.25 to 82.50 per 100 pounds.

East Buffalo, N. Y., Feb. 4.—Cattle, 140 cars through; 1 car on sale; market steady. Veals, slow and about steady. Hogs—15 cars through; 30 cars on sale; market fairly active, yorkers, \$3.70 to 83.75; mediums, 83.65; extreme heavy, 3.50. Sheep and lambs—6 cars through; 26 cars on sale; market active about steady; best lambs, \$5.10 to 85.15; good to choice, \$4.90 to 85; best sheep, \$4; good mixed, \$3.50 to 83.85.

### A LEGACY OF DISEASE.

Veterans of the War Repaid in Suf-fering and Disease — For Over Twenty Years Mr. John Sherman Sought Release From the Tortues of Inflammatory Rheumatism.

Prescott Journal. There is no man in the township of

Edwardsburg who is better known than Mr. John Sherman. He is one of the many Canadians who at the out break of the American rebellion joined the army of the North, and the exposures and hardships which he endured during that trying and peril ous time does he owe to long years of sugering which he has since under-gone. The writer remembers seeing Mr. Sherman a few years ago when he was so crippled with rheumatism that it was impossible for him to walk, and having heard that a cure had been effected, determined to investigate the matter for himself. When the reporter called at Mr. Sherman's home he found him in the yard handling an axe and chopping wood like a young man, and he found him also quite willing to relate his trying experience. "I have suffered from rheumatism for twent

years," said Mr. Sherman, "and I have doctored with four different doctors, and yet I kept getting worse and worse. I was bent double with the pain in my back, and both legs were so drawn up that I was unable to straighten them, and for months when I wanted to move about had to do so on my hands and knees. I tried many medicines, but got no benefit, and I had given up all hope of being able to walk again. One of my sons tried to pursuade me to use Dr. Williams' Pink Pills, but I refused to take any more medicine. At last one day my son brought home three boxes of the pills, and after they had been in the house for over two weeks I at last consented to take them, but not because I thought they would do me any good. Before they were gone, however, I could feel that my was getting stronger and I could straighten up. It required no further persuasion to get me to take the pills, and from that time on I began to get better, until now, with the aid of a light cane, I can walk all over the farm, get in and out of a buggy, and do most of the chores round the house and barns. I feel twenty years younger, and I consider Dr. Williams Pink Pills the most wonderful medi cine for rheumatism in the whole world. I began them only to please my son, and it was a most agreeable surprise to me when I found my legs limber, and my back gaining new strength. I can cheerfully recom-mend Dr. Williams' Pink Pills to the

suffering rheumatics of the world. An analysis shows that Dr. Wil-liams' Pink Pills contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe palpitation of the heart, nervous prostration, all diseases depending vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases aris ing from mental worry, overwork, or excesses of whatever nature.

## Purest and Best for Table and Dairy No adulteration. Never cakes WAX CANDLES.

We have on hand a large stock of Pure Bees Wax Candles, and also Argand Stearine Candles, both made with self fitting ends. Orders will be promptly filled. Thos COFFEY, CATHOLIC RECORD Office

### FARM FOR SALE.

South Half of Lot 13, 4TH CONCES ston, Mara, North Ontario, containing SOUTH HALF OF LOT 13, 4TH CONCESSIST, Mara, North Ontario, containing ninety-seven acres, fifty cleared and in good state of cultivation, balance partly cleared and bush. There is erected thereon a good frame, eight room, two story, dwelling 24x30 with kitchen 18x21 attached, good frame barn 5x32, and good frame stable 25x30. Sol is rich clay loam. Only three minutes walk from station on G. T. R., and one mile from large village of Brechin, containing, along with the usual business establishments, a fine large church, resident priest, and a large Separate school so much endowed as to require but a very lightlax, if any, for its support.

Good and convenient markets for all kinds of farm produce. Good reason for sale. Apply at premises or write to Box 5, Brechin, Ort.

### PROFESSIONAL CARDS.

DR. WAUGH, 587 TALBOT ST., LOND Ont. Specialty, Nervous Diseases. DR. WOODRUFF, NO. 185 QUEEN'S A Defective vision, impaired hear nasal catarrh and troublesome throats. tasted, classes adjusted. Hours, 12 to 4.

C. M. B. A .- Branch No. 4. London, Meets on the 2nd and 4th Thursday of 2002 nonth, at 8 o'clock, at their hall, Albien Block, Richmond Street, G. Barry, President; T.J.O'Mearatst Vice-President; P. F. Boytis, Recording Secretary. VOLUMI

. WIII My Sou

"Oh, soggarth, a fleeting.
Soon, soon in this s shall lie: I have said my las.
Last blessing.
And if the Lord's we But, soonarth area But, soggarth are The valleys and hi When my soul sh world of sorr Will it pass throu blest band?

Oh, soggarth aroo The thrice blessed clay : And sure it has 'm Of that bright smi when my body l stranger, Will my soul pass God?

CHATS B

For the A friend has of Catholic mas recommended. The Americ Review," "The Rusary, Angelus." and Sacred Heart. mothers would "Weekly Bo their boys and wholesome lite olic in tone. lished in Bosto

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